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A Pioneer Church

The First Seventy-five Years
of the

First Presbyterian Church

Portland, Oregon



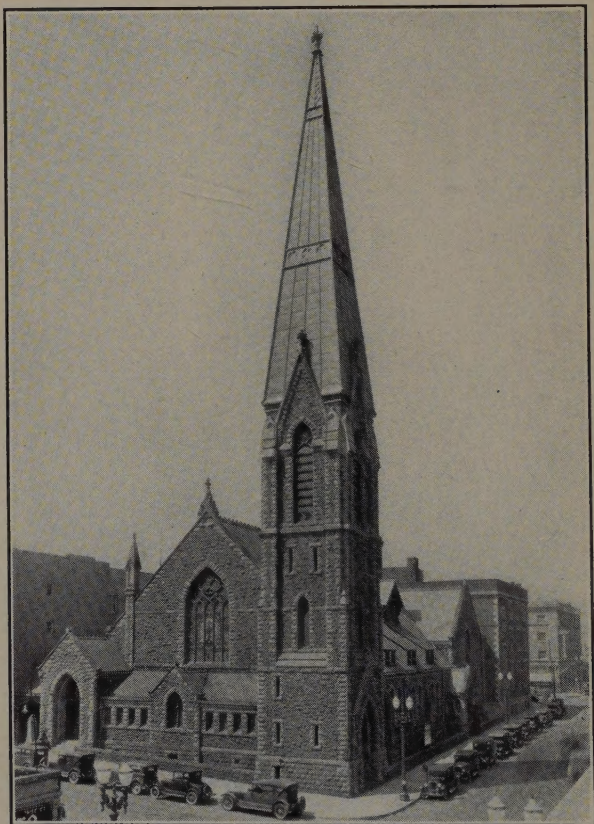
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A Pioneer Church

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HAROLD LEONARD BOWMAN



THE FIRST PRESBYTERIAN CHURCH.
Completed 1890.

1854-1929

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A Pioneer Church

The First Seventy-Five Years
OF THE
FIRST PRESBYTERIAN CHURCH
Portland, Oregon

1854 - 1929

Portland, Or. First Presbyterian Church

PREPARED AND PRINTED FOR THE

DIAMOND JUBILEE

JUNE SECOND TO NINTH

1929

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Foreword

MY CHURCH

Before I was born MY CHURCH gave to my parents ideals of life and love that made my home a place of strength and beauty.

In helpless infancy MY CHURCH joined my parents in consecrating me to Christ and in baptizing me in His name.

MY CHURCH enriched my childhood with the Romance of Religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths MY CHURCH taught become radiant, insistent and inescapable.

In the stress and storm of adolescence MY CHURCH heard the surge of my soul and She guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, MY CHURCH taught me to chasten and spiritualize my affections; She sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, MY CHURCH drew me to the Friend of all the Weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, MY CHURCH has believed in me and wooingly She has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and MY CHURCH is helping me to train them for joyous and clean and Christly living.

MY CHURCH calls me to Her heart. She asks my service and my loyalty. She has a right to ask it! I will help Her to do for others what She has done for me. In this City in which I live, I will help Her keep aloft and aflame the torch of a living faith.

—William Henry Boddy.

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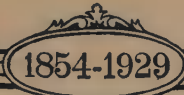
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1854-1929



A Pioneer Church

Part I.

THE PAST

The First Seventy-five Years

A HISTORY

of the First Presbyterian Church of Portland, Oregon,
Compiled and Written by Katherine Thaxter,
Member of the Historical Committee.

"O Church of hero heritage!"

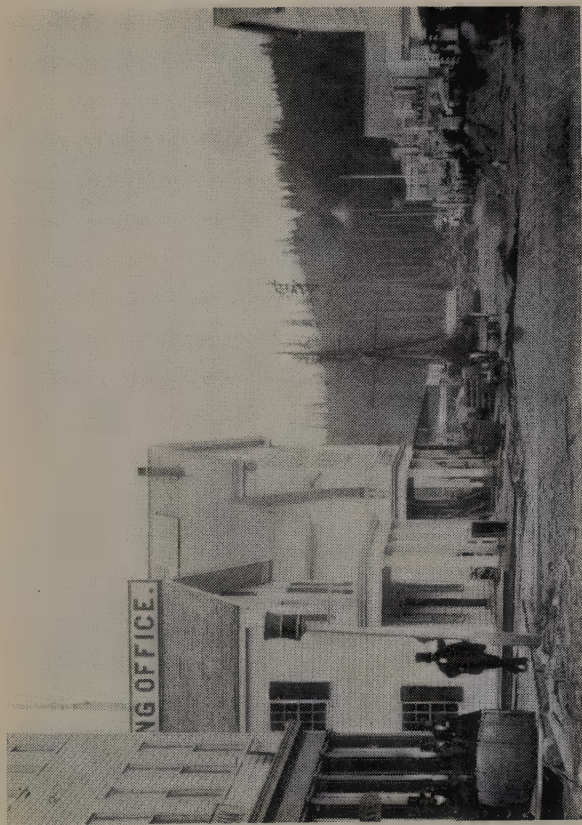


SEVENTY-FIVE YEARS OF CHRISTIAN SERVICE

Seventy-five years is considered a generous span for a man's life. Into that time he has crowded many experiences, much of joy and sorrow, weal and woe, failure and achievement, gain and loss. And a church that has endured that long presents an equally human document as its history. In looking back one longs to linger over the recorded names of the men and women who carried on in this bit of Christian service during that long period. One realizes as never before that "Paul may plant and Apollos may water," but God alone sees the fruit of their labors. For a church to be a living force in a community for that length of time, it must have had a stalwart host of men and women who believed in it and for what it stood. To the people who can recall some of the early days and for whom the persons mentioned are something more than names, this brief history of seventy-five years will be a revival of fragrant memories. To those of us who remember only recent days, it will be a stimulation and a revelation. If one could but ramble on and reminisce in the manner proper to one who has attained seventy-five years, this chronicle might be delightful, but, alas, the age demands speed and one who attempts to tell the story must be satisfied to touch the high spots only, and so lose much that is most interesting and important.

We look back to 1854 and to our eyes the little village of five hundred inhabitants nestling

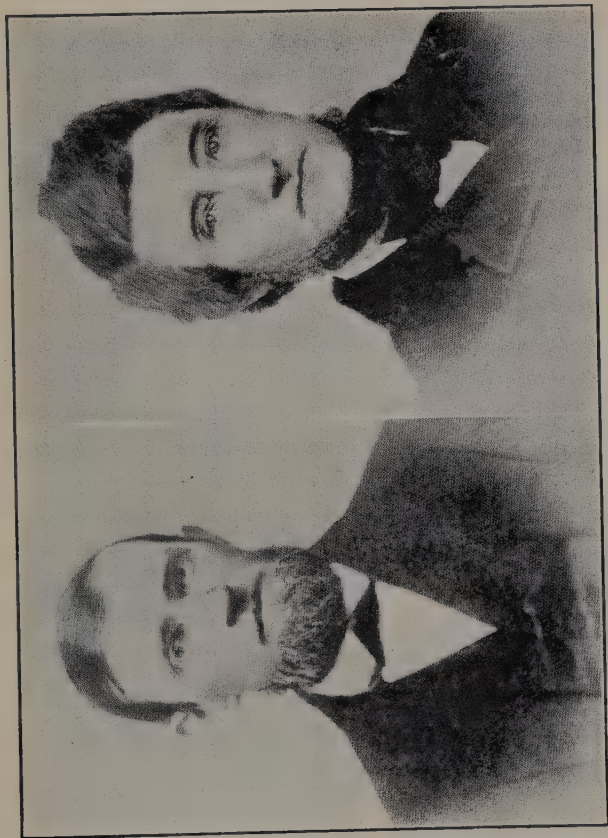
among the giant firs, while described as "thriving" in the historical records, appears very insignificant. Yet it is doubtful if the spirit of our most enthusiastic "boosters" could match that of the intrepid pioneers who have laid the foundations of this city. They brought with them from the places they had left on their long trek westward, religious principles, faith, courage and resourcefulness. It is a temptation to linger over some of these early names and speculate on their lives but we are concerned most with the efforts they made to build themselves into a God-fearing community resembling, in part, the places they had left. So we read that, previous to 1854, the Presbyterians upon their arrival found no church home. They had to affiliate with their Congregational brethren who had already established a house of worship in 1851. That might not disturb some of their descendants but it troubled the pioneers. Accordingly, we read that on January 1, 1854, some members of the Congregational Church were dismissed, according to their own request, to aid in forming an Old School Presbyterian Church. These members were James McKeown and W. P. Abrams and his wife, Mrs. Sarah L. Abrams. On the afternoon of January 1, 1854, a preliminary meeting was held at the home of Mr. Abrams, where the Rev. J. L. Yantis, D.D., and the Rev. George F. Whitworth organized a Presbyterian Church in the City of Portland, with ten members. The installation of the elders, Wm. P. Abrams and James McKeown, and the organiza-



Front Street, South From Stark, 1852. The Fourth Building on the Left Is the Canton House,
Front and Washington Streets, on the Third Floor of Which the First Presbyterian Church Was
Organized, January 1, 1854.

tion of the church were completed on Sunday evening, January 1, 1854, in the hall of the Canton House, on the northeast corner of Front and Washington Streets. The text of the sermon was, "Fear not, little flock," and one would think that they needed the admonition—it was such a little flock. Eight names of the original ten can be recalled: Mrs. Eliza Whitworth (wife of Dr. Whitworth), Mrs. Sarah H. Thomson (her mother), Mrs. Thomson's granddaughters, Miss Sarah Jane Thomson, Miss Mary Joanna Thomson (afterwards Mrs. Mary Beatty), W. P. Abrams, Mrs. W. P. Abrams, James McKeown and Archibald H. Bell. In May, Dr. Yantis reported the organization to Presbytery and it was enrolled under the name of the First Presbyterian Church in Portland. In those days people coming west did not stay "put" much better than they do today and the organization languished when most of its members moved away. Dr. Yantis ministered to the little congregation while taking care of his own station in Calapooia, Linn County, eighty miles away, but the parish was too large and outside of being carried on the books of Presbytery from its organization in 1854 till its reorganization in 1860, the First Church has little to report. But in 1860, \$800 having been raised towards a ministerial supply for one year, a request was sent to the Board of Home Missions for a minister. The Board responded promptly and sent Philip S. Caffrey, a graduate of Princeton Theological Seminary. In August, 1860, the church was reorganized by Rev.

Lewis Thompson of the historic Clatsop Plains Church, which had been organized in 1846. The reorganized church started off with 17 members and, taking on new life, began its long career of usefulness. The new members, all received by letter, were S. M. Hensill, Israel Mitchell, James McKeown, Mrs. Mary Robertson, Mrs. Margaret Smith, Mrs. Eliza Ainsworth, Mrs. M. Jane Hensill, Mrs. Frances Sophia Law, Mrs. Sarah J. Mead, Miss Leonora Blossom, Mrs. Elizabeth Blossom, A. H. Bell, Mrs. Jerusha Hedges, Mrs. Caroline Couch, Mrs. C. A. Ladd, Miss Polona Clark and Mrs. Agnes Grooms. The first elders were James McKeown, Israel Mitchell, Smith M. Hensill. The first deacon was A. H. Bell and the first trustees were W. S. Ladd, J. C. Ainsworth, H. A. Hogue, J. M. Blossom and B. F. Smith. The Rev. Mr. Caffrey ministered to the church from 1860 to 1867, when his failing health necessitated a change. The resuscitated church showed much vigor. It received aid from the Home Board for only four years and in 1864 became self-supporting. This was a time of beginnings. New roads were laid out, wharves built, the streets graded and drained. New people were pouring in and new enterprises being started, so the little church added to itself every year. From 1860 to 1863 the congregation met in a store at Third and Morrison Streets, but in 1864 we read that "the commodious and elegant edifice erected by the Presbyterian Society at the corner of Washington and Third Streets in this city is now completed and will be dedicated



REVEREND P. S. CAFFREY
Stated Supply 1860-1867. The Church Was
Reorganized Under His Leadership and
the First Building Erected.

REVEREND J. L. YANTIS, D. D. He
By Appointment of Presbytery of Oregon
Organized the First Presbyterian Church,
January 1, 1854.

to the worship of Almighty God on Sunday morning, May 22." The buiding seems to have been the last word in elegance for its day, for the newspaper account further states "that there is nothing that can fail to meet the approbation of the most strict and refined taste." The ladies of the church seem to have been particularly active in this work—they furnished \$3500, thus providing for the land and the cushions and carpets. Mrs. H. W. Corbett presented the fine-toned bell, and the "elegant sofa made in the Elizabethan style" which adorned the pulpit platform was furnished by Mrs. D. F. Bradford. The church would accommodate an audience of over four hundred.

The old-time records are intensely interesting, as showing how vital a part the church played in the lives of its members. They took their church relation seriously and many of the meetings of the session show interesting sidelights on the life and manners of the time. Honored names in the history of the city of Portland appear one by one as accessions to the church; men and women now prominent in the present city life were baptized as infants in this church. Nor was church discipline lacking. Members who failed to live up to their vows were called upon the carpet and reprimanded. Even the elder, who, upon severe aggravation, "lost his temper" in public and struck his tormentor, confessed his fault with due humility to the session. The members seemed to accept the finality of the phraseology with which one was admitted to mem-

bership and "to the sealing ordinances of Baptism and the Lord's Supper."

The Ladies' Sewing Society, which is mentioned as doing so much for the new church, was organized in 1862 at the home of Mrs. Eliza Ainsworth, on Third and Pine Sts., Mrs. Ainsworth becoming the first president. The meetings were held at the homes of the members in the afternoon, the gentlemen joining them at supper and "together they spent a merry evening." The ladies of the society, with the help of other ladies of the church, raised \$1500, which bought the lots on which the \$20,000 church was built. Another important feature of those days was the choir. A few names have come down to us—Mr. and Mrs. J. B. Wyatt, Mrs. J. H. J. Pearson, Miss Fannie Holman, Philip Schuyler, Miss A. Chamberlain (afterwards Mrs. E. G. Randall), Mr. and Mrs. W. B. Mead and Captain H. L. Hoyt were some who made "the beautiful music, which, in summer time, when the doors and windows were thrown wide, floated down the quiet village street." On October 23, 1865, the church was duly incorporated as The First Presbyterian Church and Society of the City of Portland, by W. S. Ladd, J. C. Ainsworth, O. P. S. Plummer and J. D. Holman. The value of the property then owned by the society was \$25,000.

Dr. Caffrey left in June, 1867, and the church was without a pastor for some time. In July, 1868, Dr. A. L. Lindsley, of South Salem, New York, who had been called to the pastorate, arrived



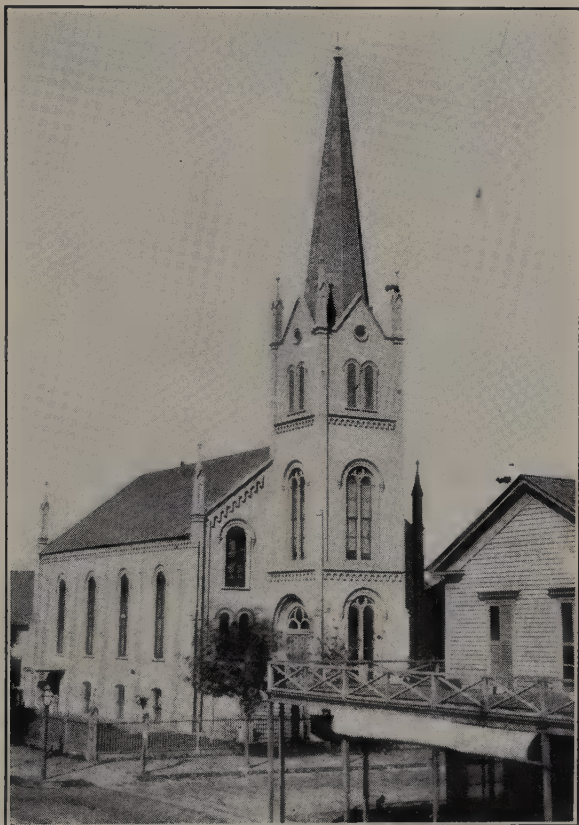
THE FIRST CHOIR OF THE FIRST PRESBYTERIAN CHURCH.

From Left to Right: Standing, Miss Frances A. Holman, Mrs. Margaret Congle Wyatt, Mrs. J. H. J. Pearson, Mrs. W. B. Mead, Mrs. Amy Chamberlain Randall. Seated, Captain Henry Hoyt, Philip C. Schuyler, James B. Wyatt, Mr. Warren B. Mead.

and immediately took up his duties. He was installed April 25, 1869, thus becoming the first regular pastor of the church. Dr. Lindsley's ministry of eighteen years' duration was a record of great advance, not only in the First Church, Portland, but in Presbyterianism in the whole northwest. It was at once evident that a new and stirring personality was in charge. Dr. Lindsley has been described as a statesman, so well laid were his plans and so well carried out, with far-seeing wisdom and great energy. He found a church with seventy-three members and an income from all sources of \$2950. He was a man of scholarly ability, who attracted by his preaching, but even more important in the young and growing west, he had vision and initiative and was certainly an indefatigable worker. So many interesting things occurred during this fascinating period of life in Portland that it is hard to pass them by without mention. Dr. Lindsley gave much attention to the Sunday school, which had a membership of about 300 and a staff of thirty teachers and officers. In order that they might all be studying the same lessons, Dr. Lindsley, himself, in 1870, made up a scheme of lessons on the Acts of the Apostles and the next year the Westminster Lessons were adopted by the school. The presence of Chinese and Indian names on the church register shows how the church reached out to the exceptional population near its doors. All the Indian missions were the objects of Dr. Lindsley's fostering care and, indeed, he may properly be regarded as the father of Presbyterian

Indian missions of the Northwest, including the Alaskans, Nez Perces, Puyallups, Umatillas, Spokanes and others. He helped Miss Sue McBeth, who was laboring with the Nez Perces, and on one occasion, it is related, he went with her to Fort Vancouver for a religious conference with some Nez Perce Indians who were there as prisoners, having been brought down for their own safety from their reservation during an outbreak of hostilities in 1878. Dr. Lindsley preached to them through an interpreter, James Reuben, and many of the Indians avowed their faith in God. As a result of the conference the session met at Vancouver and received into the church eighteen of the prisoners whose names remained on the church roll for almost a year. In the record the Indian name is given and then the Christian one adopted, *e. g.*, Nin-is-soo-Koostin, baptized Adam, and Saw-kis, baptized Rebekah, and so on through the list. Later they were dismissed to the native churches of Lapwai and Kamiah, Idaho.

Early in his ministry Dr. Lindsley had interested himself in Alaska and the needs of the people there. In regard to this work, Mrs. J. Thorburn Ross, his daughter, has written fully: "In 1869, when Secretary Seward was returning from his inspection of the new purchase, Dr. Lindsley sought an interview to confer concerning its people. He wrote long and pleadingly to the Mission Boards, but because of their hesitancy, he finally began the work at his own expense. Hundreds of dollars were advanced courageously from the pastoral purse. The

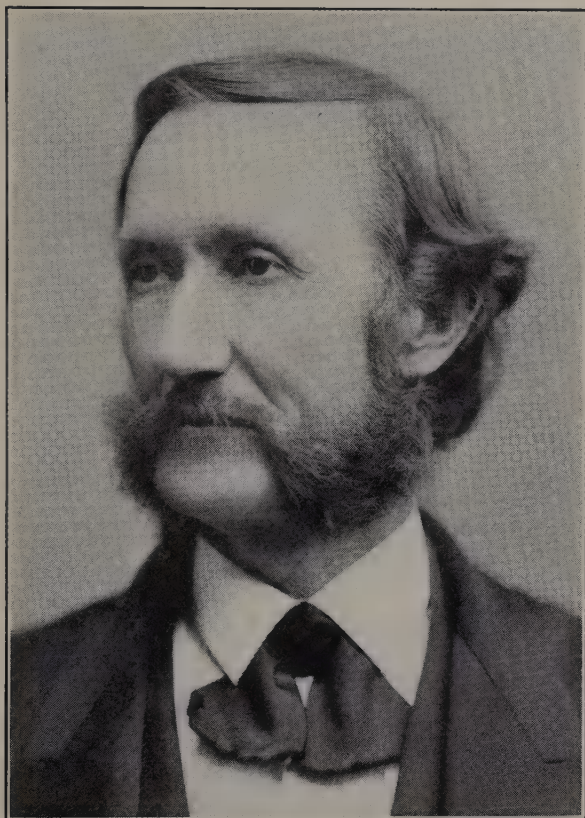


THE FIRST PRESBYTERIAN CHURCH.
Northwest Corner of Washington and Third. Erected 1863.

first missionary Dr. Lindsley sent was J. C. Mallory, from his own church, who started a school at Fort Wrangel, but he was soon called to another field. Then Mrs. A. R. McFarland was sent, also from Dr. Lindsley's church—a woman of large experience in Indian work, who bravely and alone faced the dangers of the then remote and lonely north. She opened a home for the native girls. Money, lumber and other materials were secured by Dr. Lindsley from his congregation and friends in the city and sent up for construction of the Home and church. Then Dr. Lindsley induced his niece Miss Fannie Kellogg to come out from New York, and she opened the first school in Sitka. Later she married Rev. S. Hall Young and removed to his charge in Wrangel, where was begun the first industrial school for boys in that great lone land. Commissioned by his Presbytery and the Board, Dr. Lindsley visited Alaska in 1879 and organized at Fort Wrangel the first American church in the territory—a crowning joy after his long, untiring efforts. To Dr. Lindsley belongs the honor of first sending the gospel into that vast benighted region."

In June, 1885, ^{Rev.} Dr. W. S. Holt and his wife, missionaries, returned from China on account of ill-health, and came to Portland at the request of the Board of Foreign Missions to open a Chinese Mission in the northwest. From the first Dr. Lindsley showed a keen interest in the work and many of the members lent assistance. Dr. I. N. Condit came from San Francisco to aid in opening the mission. A room

was secured at Fourth and Yamhill and Dr. Holt and Dr. Condit made the furniture, except the chairs for the school, night school then being the prevailing method of reaching the Chinese. The school grew rapidly and soon came to be the leading foreign school in the City of Portland. The first two converts from the Mission were baptized in the First Church at Third and Washington, Dr. Lindsley entering most heartily into the service. Mr. Quackenbush and Mr. W. M. Ladd were great friends of the Mission, Mr. Quackenbush advancing the money for the first organ and helping them to pay it back as they were able. In 1887, when the North Pacific Board was organized, Mrs. Holt took charge of a house that was built on Fourteenth Street for the care of Chinese women and girls, as considerable traffic was then carried on in Chinese girls, almost entirely for immoral purposes. This home was continued first under Mrs. Holt's direction and later under a matron. It sheltered many a frightened, abused girl and some dramatic scenes were enacted in effecting rescues. Many of the women of the church assisted in this work; Mrs. W. S. Ladd, Mrs. M. R. Andrews, Mrs. Amory Holbrook, Mrs. H. C. Campbell were devoted workers, while some of the men, notably T. N. Strong and W. B. Gilbert, gave unstintedly of their legal talent when it was required. Dr. Holt gives this testimony for the work: "I recall with very much pleasure what one of the distinguished elders of the First Church said to me, 'If your mission had never done anything but to rescue'—



REVEREND AARON LADNER LINDSLEY, D. D.
Minister 1867-1886.

and mentioned the name of a girl—"it would be worth every cent it has cost the church." That is true, for that young woman has developed into a matron, raising a fine family in Christian principles and doing with her household all they can for the Chinese in the city where they now live." The Rescue Home was discontinued when the necessity for it seemed to be over. The Mission still lives and flourishes under the name of the Holt Chinese Presbyterian Church.

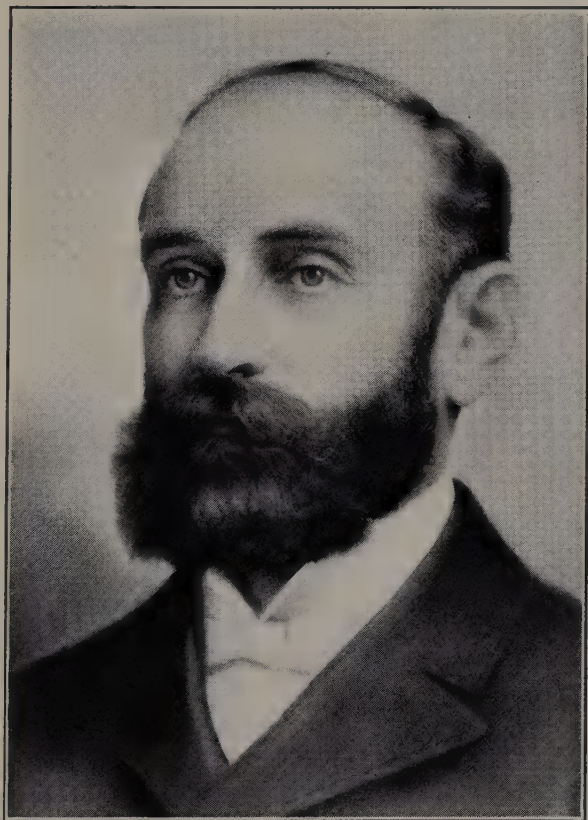
The Portland Auxiliary of the Women's Foreign Missionary Society of the Presbyterian Church was organized March 21, 1871. Mrs. Lindsley was a devoted missionary worker and helped to organize the society, which celebrated its fiftieth anniversary March, 1921. When it was first organized the members pledged themselves to raise during the year one hundred dollars in gold. The money was to be given to school and zenana work in India. The society was auxiliary to the Philadelphia Foreign Missionary Society and remitted its money through that society until the formation of the North Pacific Board in 1887. The members during the first year numbered 21. On its fiftieth anniversary it reported 300 members. It had given during fifty years almost \$129,-000 and supported the work of missionaries in all parts of the world. Mrs. E. B. Babbitt was the first president and Mrs. W. S. Ladd the first treasurer, serving continuously for 38 years, from 1871 to her death in November, 1909.

In 1882 Calvary Church was formed by the dis-

mission, on their own request, of about fifty members. Later thirty-three members formed a church at Union Ridge, W. T.; Third Church in East Portland was formed a little later and one in Albina (Forbes), then St. John's (Marshall Street). To all of the churches, First made generous contributions of money and members. It was said that while Dr. Lindsley was pastor he organized twenty - one churches. In 1884 the order of deaconesses was established in the church and continued for a number of years. Another society, continuing to this day, was organized in 1884. This was the San Grael Society for the young people and during the years it is mentioned often for its splendid achievements. It began with a membership of thirty-five. Towards the close of Dr. Lindsley's ministry, the property on the southwest corner of Alder and Twelfth Streets was purchased for a new church, plans were drawn and the cornerstone laid of the present church edifice. In November, 1886, Dr. Lindsley preached his farewell sermon and removed to California, where he had accepted the chair of Practical Theology in the San Francisco Theological Seminary. The church was left without a pastor for eighteen months, when Rev. Arthur J. Brown of Oak Park, Illinois, was called to the pulpit.

* * * * *

Dr. Brown began his seven years' ministry in this church, April, 1888, and was duly installed as pastor May, 1888, Dr. Lindsley preaching the sermon. Rapid progress along all lines of church activity was



REVEREND ARTHUR J. BROWN, D. D.
Minister 1888-1895.

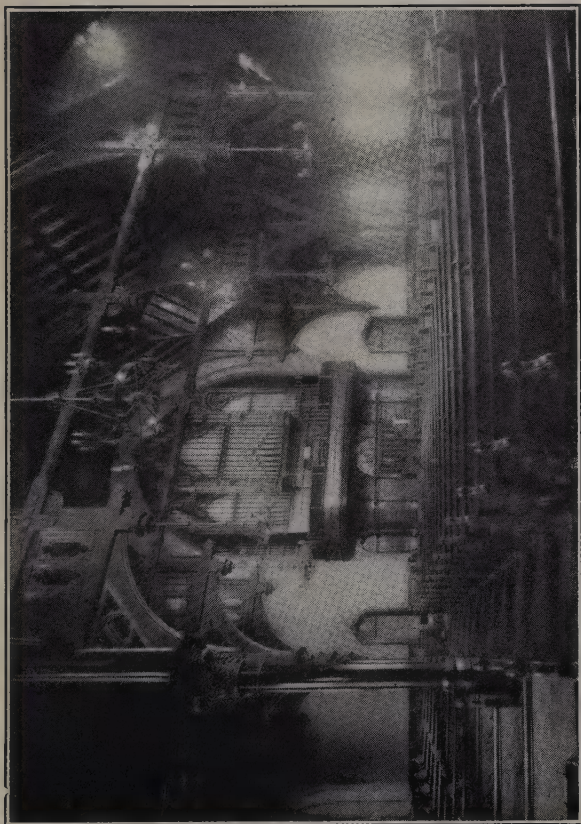
made, to which three things contributed—the congregation moved into its handsome new building; it was a time of financial prosperity; and a series of evangelistic meetings had so stirred the city that an addition of some two hundred members was made to the church. In May, 1890, the chapel of the present church was completed and the first services held there. In October, 1890, the main auditorium was completed and services held. The church was thoroughly organized in all departments. In 1890 the session adopted weekly printed calendars and in 1891 adopted the pledge system of contributions towards the support of the benevolences of the church. In 1890 the present organist, E. E. Coursen, was engaged with Mrs. Coursen as soprano singer. In 1891 Dr. Brown went east to the meeting of General Assembly in Detroit and invited that body to meet in First Church the following year. This decision meant something to the church, for when General Assembly accepted the invitation it was at once deemed necessary to build a gallery in order to accommodate the number who would attend. The seating capacity was increased to about 1500 by the addition of this gallery, which runs around three sides of the church. The meeting of the Assembly in May, 1892, not only gave a number of people a new knowledge of the great and growing west, but it established the First Church of Portland in a place of peculiar honor in the denomination, so gracious and unstinted was the hospitality extended. One anecdote is told which we can enjoy even at this late date. It seems that

1889

Dr. Brown had rashly promised fine weather, since a friendly rivalry with the city of Los Angeles had developed when the invitation to come to Portland was extended. But, alas! there occurred one of those spells of protracted rain and everyone feared, but the day the first guests arrived, the sun broke through the rain-drenched clouds and beautiful weather prevailed from the 19th to the 31st of May, while the Assembly lasted.

In 1891 the Brotherhood of Andrew and Philip was organized with 21 members. It was an organization for the men of the church and was designed to bring young men into the church relation. In 1892 a Sunday school was started at Piedmont, from which has grown the present church there. In that same year Westminster Church was started in Holladay Addition, twenty-two members of this church being dismissed for that purpose. The church was most thoroughly organized and became a hive of industry under Dr. Brown's wise and enthusiastic leadership. It might prove interesting to note the organizations that reported for one year, 1893: Bethany Mission, Piedmont S. S., Arbor Lodge, Home S. S., Woman's Missionary Society, San Grael Society, Board of Deaconesses, Reception and Social Committee, Prayer-Meeting, Young Ladies' Missionary Society, Brotherhood of Andrew and Philip, Julia Lindsley Mission Band, Little Lamps Missionary Society, Boys' Brigade, Chautauqua Literary Society.

In 1895 Dr. Brown presented his resignation, as he had received a call from the Board of Foreign



THE FIRST PRESBYTERIAN CHURCH.
Interior Before the Gallery Was Built to Accommodate the General Assembly, 1892.

Missions to act as Corresponding Secretary. The congregation regretfully acceded to his withdrawal, March, 1895. The membership reported for that year was 925, with a Sunday School of 688 and contributions for the year of over \$54,000.

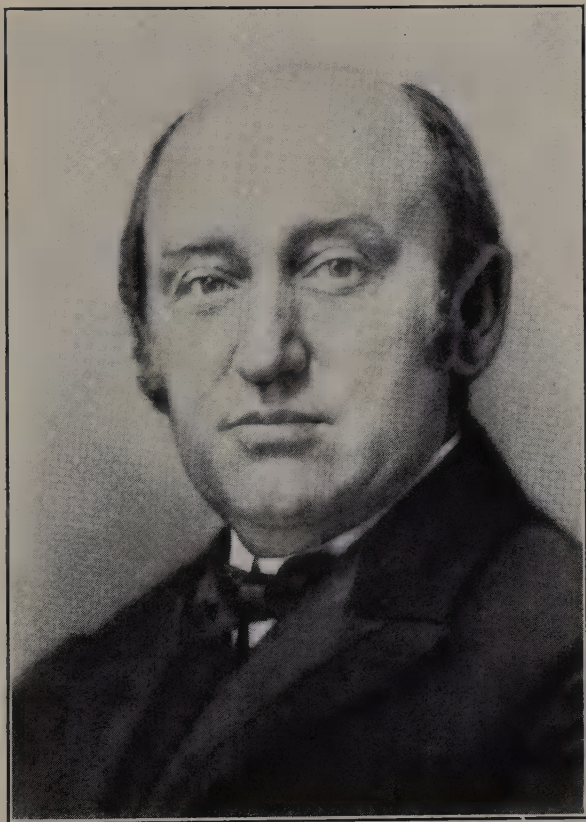
* * * * *

The Church had no long interim without a pastor this time, for in April, 1895, Rev. Edgar P. Hill, of Freeport, Illinois, was called and unanimously elected by the congregation. He preached his first sermon in Portland, September 1, 1895. In November of that same year he was installed as pastor and the relationship continued until 1906. Dr. Hill entered upon his ministry with energy and enthusiasm. Gifted with a winning personality, he inspired love and confidence in the members and, as the church in the early days of his pastorate was not yet too large to be companionable, close social contacts were formed which have endured many years. This period may be said to be the time when church members knew each other more or less intimately, since the city was not too large and social relations were easily maintained.

In 1896 Dr. Hill made a strong plea for some work to be initiated in the north end of the city for the men who congregated there in such numbers. A committee of the Men's League of the church took up this work under Dr. Hill's strong leadership and thus was begun in the then notorious north end of the city an institution designed to help men in that most needy section. It was a lawless part of the

city, where, on every side, temptations beset the men, employed or unemployed, who gathered there, with no place to go except a cheap low theater, or a cheerless room in a lodging-house. In due time money was secured for a building, the lot on Fourth and Burnside was donated by a member of the church, and on it was erected the substantial building which continues to serve the community at this strategic point. In the early days it was hard to carry financially and the records of the session show many appeals for sums of money, \$50 and \$100 at a time to keep up the work, which from the beginning proved its worth and its necessity. It was a real beacon light of service in a dark spot. The place was established by First Church and it has always had the major interest in it, providing at first volunteer workers from its membership to carry on the task. Later a superintendent was employed, the Rev. A. D. Soper being appointed in 1901.

In 1895 the original Ladies' Sewing Society, which had continued under various names as Ladies of the Society for Benevolence and Work, Pastor's Aid, etc., became the Ladies' Aid Society. Its duties, of course, were numerous and varied. It supplied boxes of clothing for home missionaries and for the Alaska schools and other home missionary institutions; it furnished rooms in various charitable homes, responded to cries of calamity and misfortune, provided for receptions and entertainment of new members, served church dinners, and kept a well-stocked wardrobe of second-hand clothing, where people in



REVEREND EDGAR P. HILL, D. D.
Minister 1895-1906.

need could be supplied with necessities until they were able to provide for themselves. It gave one of the most tangible forms of service that a church could render in that day, when community forms of helpfulness were as yet unthought of.

The church continued to maintain its reputation for missionary zeal during this time and the Woman's Missionary Society made ever increasing progress along its line of service. It might be interesting to tell some of the names of the early missionaries who were supported, in part at least, by this organization. In 1892, Miss Ellen Strong went out to Korea under the care of this society. Miss Laura Preston (Mrs. Robert Campbell) was one of the first home missionaries under our care, going to Walnut Springs, North Carolina, in 1894. She organized a school for the mountaineers, financed by one of our members. In 1899 Miss Helen Clark opened a mission for the Indians at Neah Bay, Washington. She, too, was supported by this society. Dr. Eliza Leonard was helped to a medical education by Mrs. W. S. Ladd, who lovingly called her her "substitute," and went out to China as a medical missionary in 1895. First Church Society supported Dr. Leonard in China till her death ended almost thirty years of service there. Mrs. E. T. Allen, who, with her husband, did missionary work in Urumiah, Persia, was one of the missionaries of this church for many years. Dr. and Mrs. J. Hunter Wells labored in Pyeng Yang, Korea, for twenty-two years. They were the special interest of this church; the hospital they worked in was

provided by Mrs. Ladd and called the Caroline A. Ladd Hospital. In 1902 Miss Eva Ballis went out to Teheran, Persia, and married the Rev. C. A. Douglas, continuing in missionary service till his death in 1918. Miss Elizabeth Carothers went out to the Laos people in Siam in 1904. Both of these women were members of the Warren Bible Class. This class was organized in October, 1896, with two members and grew rapidly under the able leadership of Mrs. R. K. Warren (Dr. A. F. Warren), who gathered round her an efficient corps of workers. The class became remarkable in many ways, first because of its very efficient methods of securing members and holding their interest and enthusiasm, and secondly, because of the large membership. Literally hundreds of girls, all over eighteen years of age, came into the ranks of this class and under the influence of Dr. Warren. Her interest extended to their week-day employment and no one can measure what Dr. Warren's friendly class has done for many a forlorn and lonely girl. Dr. Warren was also instrumental in leading large numbers of her class to join the church.

In 1899 arrangements were made for the dedication of the church, which, though it had been occupied since 1890, had never been dedicated. When the building was finished, there was a debt on it; the addition of the gallery increased this amount. Subscriptions had been made to cover most of it, but business was almost paralyzed at this time by the great financial depression which swept over the land,

so that in 1895 the amount of the debt was \$45,000. The carrying of this debt through the years involved the payment of a large annual interest, which was a great financial burden. This, however, was borne without curtailing the contributions to the church boards and to local beneficences. From the first it had been resolved not to dedicate the church till it was free of debt. With the advent of better times, it was decided to bring the matter before the congregation, and on Sunday, January 22, 1899, this was done. In less than half an hour there was pledged more than enough to clear the burden of debt. "With a full organ and grand chorus of the entire congregation, we sang as never before, 'Praise God, From Whom All Blessings Flow'." June 18, 1899, the dedication services were held, with Dr. Charles L. Thompson, secretary of the Board of Home Missions, preaching the sermon. Two of the ministers who had been instrumental in establishing Presbyterianism in Oregon were present—Dr. Whitworth and the Rev. Robert Robe.

In 1902 the Rev. E. T. Allen became the assistant pastor and was closely identified with the church till 1905. In October, 1905, Rev. D. H. Hare was appointed assistant pastor.

In 1904 the fiftieth anniversary of the church was observed, on Sunday, January 17. Rev. Edward Marsden of Alaska (a native Indian) read the scripture and Dr. George Whitworth of Seattle was present. This veteran, 88 years old, gave the address, which was an interesting review of the founding of

Presbyterianism in the Northwest States, a work with which he had been closely identified. Dr. Hill's sermon, called "The Church of the Living God," in which he sketched briefly the history of the past fifty years, was to have been given on this occasion, but on account of the time consumed with the other address, it was deferred and preached the following Sunday, January 24. At the evening service, on January 17, ministers from all the Presbyterian churches in the city were present and added their testimony to the consecrated work that had been done by the officers and members in laying such good foundations. A Jubilee Social was held on Tuesday evening, when addresses were given by the pastors of the First Congregational, the First Baptist and the Taylor Street Methodist Churches, and Thursday was styled Reminiscence Meeting, where members recalled incidents of the old days of the church. The end of the fiscal year, 1904, the total communicants reported was 1035 and Sunday School membership 976. When Dr. Hill resigned, the membership had increased to 1220.

In July, 1906, Dr. Hill announced his resignation to accept the Chair of Homiletics in McCormick Theological Seminary, Chicago. The congregation regretfully voted to dissolve pastoral relations and Dr. Hill left in October. From resolutions adopted by the congregation September 23, 1906, we read, "The blessing of God has rested on his ministry—1166 names having been added to the church roll, of which number nearly one-half were upon profes-

sion of faith, while the church has grown to a total of 1220—or has nearly doubled its active membership. Five times as much money is contributed to the two great Boards, and three times as much for all purposes, as during the first years of his pastorate.” There had been eleven fruitful years of service, much good had been done, and minister and members had many blessed memories to cherish for the rest of their lives.

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The church chose for its next minister the Rev. William H. Foulkes of Clinton, Iowa, who was called in January, 1907, and preached his first sermon to a congregation of almost total strangers upon the text, “The Son of Man came not to be ministered unto but to minister.” Dr. Foulkes was one of the younger ministers, of great promise, who had successfully led smaller churches. He was now to enter upon a larger task. As he himself said, “It was a venture of faith on the part of so strong a church to call a man yet in his thirties; it also required courage on his part to undertake the obligations of such an outstanding pulpit.” But he took up the task with spirit, and energy, identifying himself easily with both the church and community, and entering enthusiastically into the life of a western city turning rather rapidly from a small city into a large one, and so stretching itself in the process of doing it that the congregation over which he ministered was widely scattered.

The work of the young people engaged Dr. Foulkes, and as he readily won their love and confidence, the success of the young people's organizations was one of the outstanding features of his ministry. Rev. D. H. Hare resigned in 1907 and Mr. William H. Phelps, then a student in McCormick Theological Seminary, was engaged as pastor's assistant. For two years he served the church with devotion and ability. The young people, under his careful guiding, became an increasingly energetic and consecrated band of workers. Mr. Phelps also had charge of services at Arbor Lodge, then a mission under the care of this church.

In October, 1907, Portland Presbytery, which had faced a growing Home Mission responsibility, determined to undertake self-support and self-control in its Home Mission Work. First Church entered heartily into the plan and by generous contributions made possible the beginning of the enterprise. About this time, two members of the church who wished to remain anonymous, donated money to support Rev. C. H. Newton and Mrs. Newton, of China, who were our church missionaries for some time. The Rev. Levi S. Johnson, of Pendleton Presbytery, acting as Sunday School missionary, became our representative in the Home field assigned to us by the Board of Sunday School Work.

Dr. Foulkes conducted several aggressive evangelistic campaigns, which resulted in many being led to profess their faith in Christ and to unite with the church. During his ministry, too, he took an active



REVEREND WILLIAM HIRAM FOULKES, D. D.
Minister 1907-1911.

part in the fight being waged by the Anti-Saloon League against the organized liquor traffic, being a leader in a state-wide prohibition campaign. Although that particular campaign was not successful, the good work done bore fruit in the next one, which really made Oregon "dry." During these years the Young Men's Christian Association and the Young Women's Christian Association buildings were constructed and in both of these undertakings the First Church, through its members, took an active part.

For a good many years, during the pastorate of Dr. Hill, it was realized that the Sunday School facilities were not adequate and that there was need of an enlargement for other activities of the church also. During the pastorate of Dr. Foulkes, several meetings were held to discuss the matter and finally a committee was authorized to investigate what could be done and to make recommendations as to details. In connection with a visit to the General Assembly at Kansas City, the minister and the Superintendent of Sunday School, Mr. J. F. Ewing, were authorized to visit a number of eastern cities to study parish houses and Sunday School facilities. As a result of such investigation a sermon was preached on the text, "Lengthen thy cords and strengthen thy stakes," outlining the ideals and hopes of those who believed the building improvements to be necessary. While the committee was working out its plans, the Board of Trustees passed a resolution to the effect that it would approve of a building plan only when there were in hand funds enough for at least one-half

the cost. It was necessary for the committee to ascertain how much money the congregation was ready to subscribe for the proposed improvement. At a Sunday morning service, the congregation was asked to make pledges of gifts for this purpose and \$50,000 was obtained, pledges to cover a period of three years. About this time, April, 1909, it was decided that the corner of Thirteenth and Alder, where the manse had been located since 1890, was not now a suitable place for the residence of the pastor, so another house at the corner of Twenty-Second and Irving was secured and the old manse left vacant. Soon thereafter the house was torn down and an excavation of the lot was made preparatory to the erection of the new building.

In 1909 Rev. Tracy B. Griswold was appointed assistant pastor. In May and June, 1910, Dr. Foulkes attended the World's Missionary Conference in Edinburgh and in December of that year he asked that pastoral relations be dissolved, in order that he might accept a call to Rutgers Church, New York City. In a letter addressed to the congregation he gave some of his reasons for making the change. "The time has come in my ministry when, for the sake of my future and long-lasting usefulness, it seems best for me to think of intensifying my ministry in the fundamentals of preaching and pastoral work rather than in making my ministry more extensive. God has been good to me as your pastor, and has been good to you as a church. In every department there has been substantial spiritual, as well as material progress. We

have, also, received thus far 583 members since my coming to this church. The largely increased benevolences of the church bear witness to your zeal and liberality."

Dr. Foulkes left in March, 1911, and at a congregational meeting, held on March 27, a unanimous call was extended to Rev. John H. Boyd of Detroit, Michigan. On June 27 of that same year, Dr. Boyd was installed as pastor and entered into a ministry of great power and lasting benefit to the church.

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It is difficult for the chronicler to talk of this period of the history of the church without speaking more about the man, John Boyd, than about the events of his ministry. For one thing, the memory of Dr. Boyd is still very fresh in the minds of many of the church members—his personality, his sayings, his sermons, his prayers, are still vividly plain to many. It was realized very soon that a powerful figure dominated the pulpit. Dr. Boyd had many rare gifts but his preaching stands out pre-eminent in the service he rendered this church. The attendance grew by leaps and bounds, also the accessions to the membership. Men and women came to the church, however, attracted by the prophet in the pulpit, who were not always in sympathy with a church organization or who had no desire to become members. But the message went straight to their hearts and lives, so that the effects of Dr. Boyd's preaching were felt in many directions. The demand became insistent for the sermons to be printed and many of Dr.

Boyd's sermons have been preserved to us, since, during his entire ministry, a committee had charge of the publication of his sermons. Many loving memories are associated with Dr. Boyd and his sojourn among us. He was a born story-teller and was at his happiest at the banquet table, when, surrounded by his "family," four or five hundred strong, he beamed upon them, flashing the keen rapier of his wit, and telling, with inimitable drollery, some of his stories. Especially did he enjoy telling one on himself, as many of the young people's gathering could testify. And the children's sermons which he inaugurated, while told very simply and lovingly that the children might understand, very often concealed a pungent lesson for the adults which they were not slow to grasp. His broad catholicity of mind made him a power in city life. The war years came in this period and the church, in addition to aiding in every line of service, threw open its pulpit to many appeals, for Belgians, Huguenots, Jews, Armenians, War speakers, Red Cross—Dr. Boyd was ready to champion them all. His heart knew no hate, no malice. In this he was balanced and sane, as in other things, and his sermons on the war were no biased fulminations but steady, earnest, Christ-filled yearnings for the good that must come out of the welter of evil and wrong.

The whole project of the Church House was halted until after the call and arrival of Dr. Boyd, but early in his pastorate it was decided to go ahead with the building and equipping of the new Church House,



REVEREND JOHN H. BOYD, D. D.
Minister 1911-1919.

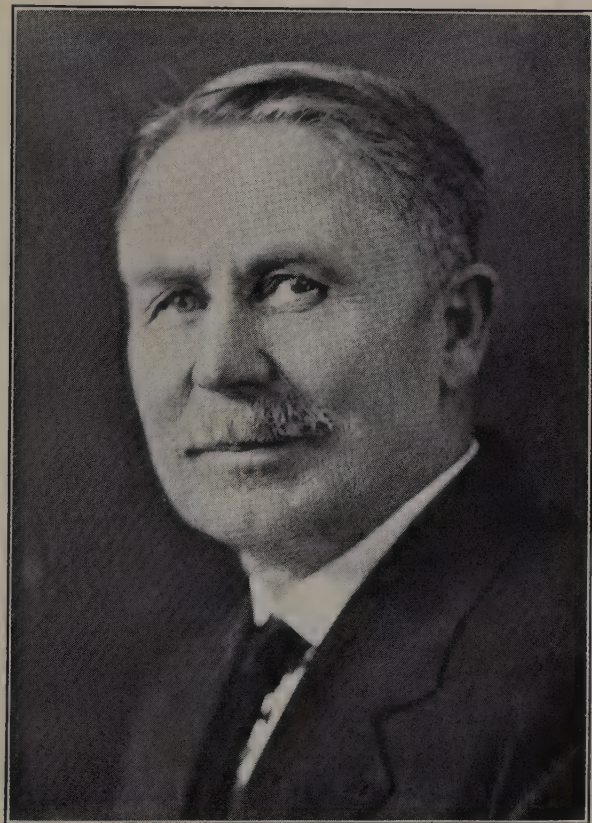
which was completed and used for the first time September, 1912. It is a substantial three-story brick building, with ample equipment for church offices, as well as the varied forms of church activity. The benefits to the church from the new building were soon seen in the growth of the Bible Classes and of the other departments of the Sunday School and in the increased activities of the young people's work. It was only a short time until the attendance of the Sunday School became double what it had been before the new building was built, and the activities during the World War made this building one of the centers of war work in Portland during this stirring time.

Rev. T. B. Griswold, Assistant Pastor, resigned in September, 1911, and O. J. Bowman, who had been with Dr. Boyd in previous pastorates, was elected Pastor's Assistant in December of that same year. Mr. Bowman and his wife were able workers and much of the forward strides in Sunday School and other church work was due to their untiring zeal and strong initiative. At this time the church secured another loved and honored worker, the Rev. Levi S. Johnson, who came to take charge of the Men's Resort, and who soon built himself into all of the church life and became strongly entrenched in the affections of the congregation. In 1912 Dr. Boyd inaugurated Easter Week services, which have been carried successfully since that time, resulting in a great ingathering of members to the church every Easter season. In 1913 a Current Events Class for

Adults became one of the features of the church life. This class met after the Sunday morning service, and during its existence was addressed by many notables. It proved very popular.

This year, too, saw the beginning of the Annual Church Banquet, which is held in April at the time of the annual church meeting. This has become a permanent institution and is a splendid social gathering, made gay by decorations of spring flowers and happy by the cordial spirit of good-fellowship that prevails. The Sewing School, which meets in the Church House every Saturday afternoon, was begun in 1913, the outgrowth of the activity of Gloria Chapter of the Westminster Guild, which had taken the place of the Young Woman's Missionary Society, organized by Mrs. Arthur J. Brown in the days of Dr. Brown's ministry. Gloria Chapter later merged with the Woman's Missionary Society, which continued to be the strong center of missionary influence in the church life. About this time, too, the Ladies' Aid, at Dr. Boyd's suggestion, changed its name to the Woman's Association and occupying its own quarters, the Association Room on the third floor of the Church House, plans and directs and carries out a very mountain of tasks, all lovingly devoted to the welfare of the church.

In 1913 the Every Member Canvass was adopted by the church as a method of securing the finances and was put into operation to secure the budget for 1914. In June, 1914, O. J. Bowman resigned as Pastor's Assistant, and in October Rev. C. T. Hurd,



REVEREND LEVI JOHNSON
Minister at the Men's Resort Since 1911.

of Newport, Oregon, was engaged to serve in that capacity. At this time Dr. Boyd asked that the church be opened on week days, that the public might enjoy the privilege of using it for quiet rest and meditation and for some time this practice was continued. A gift of sixty acres in Clackamas County by Mr. and Mrs. J. E. Wheeler greatly aided the Men's Resort, which was in need of a place where men who were down and out might go and rehabilitate themselves, far from the city's temptations. This was the beginning of Hillockburn, which has been developed into a resort for young people in the summer, for conference and recreational features. Dr. Boyd had long wished to develop a place where girls and boys and older people might go and to this end had purchased a homesite on the Sandy River at Cherryville. It proved difficult of access and so could not be used for that purpose, but it served as a peaceful and beautiful retreat for Dr. Boyd and his family. About this time, the nucleus of a Loan Fund was secured by a gift of fifty dollars. That fund was placed in the hands of a committee from the deacons and is used to help persons in temporary money difficulties. It has been increased by legacies and has served a real purpose in the life of such a large congregation when there are many appeals for aid and many occasions of real need for financial assistance.

Mrs. Boyd's health had been affected before they came west and a great grief to her personally was the fact that her participation in so much of the

church life had to be passive. By walking softly for a few years, she remained with us till May 6, 1915, when she slipped away through the portals of the unseen world. The whole congregation mourned with the family and hearts were very tender, especially for the minister, who had helped and strengthened others and given so unstintingly of his highest and best, even while the threatening shadow ever darkened his path. While unable to take active part in the church work, Mrs. Boyd had a wonderfully rich and cultured mind and to her suggestion we are indebted for the beautiful frieze of pictures illustrating the life of Christ which adorns the walls of the Primary Room.

Mr. Hurd's resignation in 1915 left the office of Assistant Pastor vacant and Richard E. Randall was engaged to assist the pastor in November of that year. He held the office for one year and then resigned and in October, 1916, Mr. J. F. Ewing, Elder and Sunday School Superintendent, was engaged as Educational Director of the church, which now entered into an ever broadening work. The session was enlarged to twenty-five members, to care for the increasing numbers who crowded to the services. The parish took in the whole city, reaching from St. Johns to Milwaukie. Dr. Benson, a retired minister, was engaged to do visiting and the city was districted into circles, with Mrs. H. P. Coffin as chairman. These circles were to form a channel through which the pastor could be kept in communication with the members of his congregation and to form a means

of social intercourse within the community. The Vesper Class, a Sunday afternoon meeting in connection with the Warren Bible Class, was begun in 1916.

The War Service rendered by the church was considerable. It furnished its quota of men and women for war service—its service flag contained 250 names of men and women and it paid its toll of sacrifice in those that never returned to their accustomed place in the church. Services after evening church were inaugurated for the soldiers in near-by camps and Dr. Boyd was relieved by the session for work in the Concentration Camps, visiting eighteen camps in California in 1918. The Red Cross maintained working quarters in the Church House and the House was open at all times for anything that would aid and benefit. Church activities continued to enlarge, a Monday Evening Club was begun in 1916 and continued for several seasons, offering courses in Current Events, Literature, Missions and popular lectures on many topics. The church was closed for five weeks during the Influenza epidemic in 1919, and to show how eager Dr. Boyd was to further any civic plan, on January 19, 1919, the congregations attending both morning and evening wore gauze masks as an example of the way the public should protect itself.

Dr. Boyd, besides being energetic and alive to the possibilities of the present, as indicated by the numerous activities he initiated, had also a vision of the future. He glimpsed the situation for First Church,

already becoming a down-town institution and in a notable sermon urged the formation of an endowment which would enable the church to carry on a career of usefulness so well begun by its founders.

In May, 1919, Dr. Boyd, at a congregational meeting, asked that pastoral relations might be dissolved. Again McCormick Seminary had levied toll on the First Church and had asked for its beloved minister. Dr. Boyd's mind was made up—it seemed to him that his greater usefulness lay now, not in working as a pastor, but in helping young men entering the ministry by his knowledge and experience. So he desired to accept the Chair of Homiletics in McCormick Seminary, and reluctantly the congregation acquiesced in his wise judgment. A caravan of friends, not only from the church but from the whole city, went out the Columbia Highway as he and his family departed by automobile for Chicago, to the place where “good-bye” must be said. But Dr. Boyd's heart was in Portland and he returned the next summer vacation to be with us for a brief season. In January, 1922, after a lingering illness, he died in Chicago, and his body was brought back to be laid beside his loved one on the grassy slopes of Riverview Cemetery. He was a brave, a gallant soul, a wise counsellor, a true friend and a real ambassador of Christ. A tablet to his memory hangs on the wall in the church vestibule, but his name and his works are written in the hearts of those to whom he spoke the words of life.

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Dr. Boyd preached his last sermon as pastor of the church, Sunday, July 13, 1919. From November, 1919, till the end of May, 1920, the pulpit was acceptably filled by Dr. Howard Agnew Johnson, who helped materially in the interim between pastors. The serious illness of Mr. J. F. Ewing, the Educational Director, which incapacitated him for several months, crippled the work somewhat, but volunteer workers cheerfully carried on as best they could. A committee consisting of Elders McIntire, Briggs and H. C. Ewing was appointed to assist the Rev. Levi Johnson in carrying on the work and Elder Thaxter was appointed to care for the educational work projected by Mr. Ewing for that year.

In March, 1920, a unanimous call was extended to Rev. Harold Leonard Bowman, of Woodlawn Park Presbyterian Church, Chicago, to become the pastor of this church. The committee had made careful search for the right man and it was upon this young man, barely in his thirties, that their choice fell. His three-year ministry in Woodlawn Park church had attracted attention because of the numbers of young people who were flocking there, especially young men, who were held by the virility of the message of the dynamic young preacher. Woodlawn Park was loath to give him up, but their loss was to be gain to Portland. Dr. Bowman accepted the call because, as he said, "The First Church of Portland presents a field of opportunity of such magnitude as to render its call well-nigh irresistible to one who is seeking to perform the utmost service for his Master."

Harold Leonard Bowman was born in Omaha, Nebraska, and attended Coe College, Iowa. From there he went for three years' teaching service to the American University of Beirut, Syria. Later he entered McCormick Theological Seminary and on his graduation from that institution began his active ministry in Chicago. He married Gertrude Butterfield, a classmate at Coe College, and since coming to Portland two daughters have been born to them—Barbara, aged eight years, and Dorothy, four years old. Dr. and Mrs. Bowman arrived in July and he was installed as pastor in September, 1920. They at once entered into busy, happy relations in their new field. It would not have been surprising to find the attendance decreasing, since Dr. Boyd, a ripened preacher, had enjoyed a most exceptional personal popularity, but on the contrary the congregations were as large as ever, the attendance at the morning service taxing the capacity of the auditorium. It is a testimony to the unique place held by this church in the city and, in fact, in the whole northwest, that the pulpit can sustain the reputation won by the ministers of early days, though pastors change and styles of preaching, too. Dr. Bowman had the judgment to move slowly in making changes. The church has always allowed its ministers freedom of utterance and liberty of action and Dr. Bowman appreciated this privilege, as he has stated many times. His desire has been so to dignify the service of worship in the church that those who attended will absorb an atmosphere of genuine devotion. The services gradu-



REVEREND HAROLD LEONARD BOWMAN, D. D.
Minister Since 1920.

ally took on a new and deeper religious significance, the hush and solemnity increased the spiritual response of the worshippers, so that the crowds that gathered felt not so much that they had come to hear a man speak but that they had come to worship God and satisfy their soul longings. His sermons were trenchant and telling and as the years have passed they have steadily grown in depth and spiritual content. His open mind, his student nature, his fearless facing of truth have all combined to extend the influence of his pulpit to all walks of life. With the growth of the city and the pressing of commercial interests which have steadily crept close to the church doors, the problems that confront it now are not those it grappled with when it was an outpost in the wilderness. If the early days seem romantic, picturesque and idyllic, there is in these days an equally compelling challenge to maintain the church in "the city's crowded thoroughfare" as an outpost of righteousness. The bell, made out of cannon used in the Civil War, calls to the heedless, careless multitude in a clarion voice to pause and heed its message, as much needed now as when it first rang out in joyful appeal to the people who loved God enough to rear to Him a house of worship in the wilderness. Even the city's noise cannot still the voice of God.

During the nine years that have elapsed since Dr. Bowman came, many changes have occurred. Large accessions have been made to the membership but neighborhood churches have also grown and prospered and the membership is often rather fluid, peo-

ple joining one year, to be dismissed the next to a new church home. During that time Fourth Church in South Portland and Marshall Street Church in North Portland, have both been aided by this church in carrying on community work. Under the Board of National Missions, First Church maintained a community center in Fourth Church until another denomination, which was doing a strong community work there, made it advisable for First Church to withdraw. Rev. Monroe G. Everett, who had been the worker there, went to Oregon State College at Corvallis, as student pastor. Marshall Street still carries on community work, aided by this church, with Miss Amelia Anderson in charge. Mr. J. F. Ewing resigned the office of Educational Director in May, 1921, and went to Pittsburgh to reside. Dr. Norman K. Tully came from Eau Claire, Wisconsin, in 1921, and served for a little more than a year as Assistant Pastor. Dr. Tully left in December, 1922, to accept a call to Racine, Wisconsin, and the following spring, 1923, Mr. L. P. Putnam was chosen Director of Church Activities, and with his other duties took over the superintendence of the Sunday School. Mr. Putnam is still in the position, a steady, reliable, quiet, efficient worker, who has a wide field of usefulness in his work with the young people, whose church activities are many and varied.

The Circles of the Church have been brought to a high state of efficiency, first under the leadership of Mrs. Slauson, who was appointed head of the Circles in 1920. Mrs. Slauson died very suddenly

while engaged in active work and in September Miss Oril Elsie Henthorne was engaged as minister's assistant to take over the Circle work. Miss Henthorne remained in this capacity till 1925, when she resigned to accept a position in the East. In March, 1926, Mrs. Leslie Boyd was appointed to this position, which she is filling very acceptably. The circles do good work in promoting the social life of the church. New members are called upon and enter at once into a circle of acquaintances. To establish friendly relations with the stranger is one of the problems of a large, scattered church.

Thursday Evening Church dinners to precede the prayer-meeting were established early in Dr. Bowman's ministry. The supper is served by the women of the church under the direction of the Women's Association, which continues to function in many helpful ways for the church. These last two years, two six weeks' series of church nights, as they are called, have been held each year. The supper is followed by a devotional period and later classes are held on many subjects. The attendance at these meetings proves their popularity.

In March, 1921, the Woman's Missionary Society held its fiftieth anniversary. This was a very pleasant occasion, when old gowns and old memories were revived. Many of the women attended the afternoon reception in gowns dating back to the period of 1871, when the society was organized. Mrs. J. Thorburn Ross, Mrs. E. P. Geary and Mrs. F. I. Fuller traced the history of the society, one speaking

of the founders, another of the work and the missionaries supported, and the third of the money raised and expended in that period of fifty years. Two charter members, Mrs. Jacob Kamm and Mrs. W. B. Gilbert, were present and were much admired in their stately, old-fashioned dresses.

In October, 1923, the Men's Service Club of the First Presbyterian Church was organized with 112 members. The single object was to organize the man power for service, and besides holding monthly dinner meetings, at which a program of general interest is presented, the club functions in many vital ways, to help carry on the work of the church.

As missionary enterprises the church continued the support of the Kenneth Mackenzie School at Lampang, Siam. This Industrial School for Boys was started by the interest of Mrs. H. C. Campbell and her class of boys in Sunday School many years ago. The first contribution was given by Mrs. Campbell and her class and it was named for Kenneth Mackenzie, son of W. R. Mackenzie, so long associated with this church as treasurer. Young Mackenzie died when just a lad and a member of this class, but the work continued to be a part of the church benevolence. In 1921 the church adopted as its missionaries on the foreign field, Mr. and Mrs. L. W. Taylor, who, en route to their field in Vengurla, India, visited the church. They continued their connection with First Church until Mrs. Taylor's untimely death brought his resignation and return to America. In May, 1926, the Rev. Theodore and Mrs. Allison

were assigned in their place and before their departure for the Philippines came to the church to get acquainted. They are now the representatives on that field. As a piece of Home Mission Work the church assumed, in 1922, the maintenance of a boat, named the "A. L. Lindsley," to operate along the Alaskan Coast during the summer to minister to the Indians. The Woman's Missionary Society helps to support four missionaries on the foreign field and four on the home field. They are Mrs. F. R. Millican, in China; Mrs. A. E. Parker, in India; Miss Minnie Taylor, in Mexico, and Miss Helen Clarke, in Persia. The four workers on the home field are in Utah, Arizona, New Mexico and North Carolina, doing educational and community work. So the missionary spirit which animated the first members is carried on by their successors.

All the movements for progress and advance have received the support of the church. It co-operates with the Council of Churches and helps in the work it promotes, notably the Week Day Schools of Religious Instruction. It also helps to support student pastors in Eugene and Corvallis. It gladly adopted the Pension Plan for Ministers inaugurated by the General Assembly. It has helped Albany College, the Presbyterian College in Oregon, both by money and by the loyal and self-sacrificing service of members of the congregation. It took part in the International Exchange of Pulpits in 1925 and 1926, when Rev. George Fallis of the Canadian Memorial Church, Vanucouver, B. C., preached here on Armis-

tice Day and Dr. Bowman occupied his pulpit in Vancouver, to the great delight and pleasure of each congregation.

The Rotary System of election of officers of the church was much discussed and finally the deacons asked that it be put in force in their ranks, so that the deacons retain office for three consecutive years only. The Session voted against adopting the plan, but instituted an Honor Group for elders, electing them for life, in addition to the twenty-five required for active service. In 1924, Mr. Edward Quackenbush was elected to the Honorary Roll and in 1925 Dr. George Wells and Mr. J. S. Bradley. In 1927, Mr. W. M. Ladd was put on the Honor Roll.

Dr. Bowman has been very eager to give to his people the best thinking of modern times, so the while city has had the privilege of listening to G. Campbell Morgan, in 1923, for a week's service; to Bruce Curry for two weeks in 1927 and to Dr. G. Hudson Ballard in a fascinating course of lectures on the relation of religion and psychology, in 1928. These gatherings have attracted great audiences and are a distinct aid to religious growth. In December, 1924, the church services were broadcast for the first time. This largely increased the range of influence, and whereas Dr. Boyd's sermons had to be printed for distribution, now widely scattered listeners may hear Dr. Bowman's every Sunday just as they are delivered, for the services are now broadcast both morning and evening. Messages of appreciation come constantly from far away and remote places.

Two beautiful church flags were presented to the church by the Women's Association in 1925 and some time before that, through a contest conducted by the church, a stirring church hymn and an artistic design for a seal had been secured. Since the coming of Dr. Bowman the church has adopted the custom of having the minister, the choir, and the organist wear gowns at the church services. An Endowment Committee had been appointed in 1919 and the fund has steadily grown since that time, helped by some generous legacies. It needs to be very much larger if it is to enable the church to carry on as it ought to do, in the place where it stands. In January, 1928, the hour of morning worship was changed from 10:30 to 11:00 o'clock, in order that the Sunday School might meet at 9:45.

Although the Sunday School has been touched upon lightly in this sketch, because space does not admit of full treatment of all phases of the work of the church, it has been, from the beginning, a strong branch of the church's activity. The earliest records show a large and flourishing institution both of members and workers, first under the leadership of Elder McKeown, who bore such a prominent part in the organization of the church; later under the leadership of William Wadhams, still remembered by some of the present church members, and later still under the leadership of a long list of consecrated men and women who found their greatest joy in leading the minds and hearts of the children. Many teachers are lovingly remembered when first Church Sun-

day School is mentioned, men and women who were a potent influence for good in the lives of the youth of Portland from the days of wide-eyed entrance through the "Bird's Nest," up through the graduation from Primary, Junior and Senior Departments and the solemn act of joining the church that had so carefully nurtured them. For many years Miss Jennie Smith gave devoted service to the primary work. To many, the Sunday School meant two men who were always there—Mr. A. A. Morse, who gave long years of faithful service, and Mr. J. F. Ewing, who was for seventeen years a most efficient superintendent. The methods used in the Sunday School have advanced to keep pace with those of secular education and the workers who carry on this important task show the same zeal and devotion that marked the efforts of those, long gone now, who began the Sunday School of the First Presbyterian Church.

In March, 1927, Dr. Bowman reminded the session that the 75th anniversary of the founding of the church would occur in January, 1929. At a congregational meeting in April, 1927, it was voted that a commission of twenty-five members be appointed to work out plans for the proper celebration of that event. It was decided that a sum of money should be raised for alterations to the church buildings to mark the anniversary time, which would be known as the Diamond Jubilee. At a congregational meeting a year later, April, 1928, these plans were put before the people for their ratification. A campaign to raise the money was immedi-

ately put under way and \$46,000 pledged for the proposed alterations.

In December, 1923, the Jewish Synagogue, Temple Beth Israel, was burned to the ground. The session of First Church immediately offered that congregation the use of the First Church auditorium for their services for as long a time as they needed it. The offer was accepted and for some months the Jewish people worshipped in First Church. When the alterations being made in First Church necessitated leaving the auditorium, the congregation of Temple Beth Israel gracefully reciprocated and offered the use of their splendid new building. For several weeks, services were held in that edifice and Easter, 1929, was observed there, two large congregations gathering Easter Sunday morning, one at eight-thirty and another at eleven. As this is being written, many of the alterations have been made, the Sunday School is meeting now in its more adequate quarters and the new organ is being installed.

The people are looking forward to the program that is to usher in another epoch in the history of the church. So many things crowd for notice and one longs to speak more of the persons who make up this loyal, devoted group that worships in the First Presbyterian Church. But that would take a large volume and must not be attempted here. But whether they speak from the past or from the stirring present, their names and their deeds will live long in the memories of those who knew the benediction of their lives.

OFFICERS AND LEADERS OF THE FIRST PRESBYTERIAN CHURCH

1854 - 1929

ELDERS

<i>Name</i>	<i>Date of Election</i>
James McKeown	1854
W. P. Abrams	1854
Israel Mitchell	1860
S. M. Hensill	1860
R. A. Clark	1863
J. D. Holman	1863
General E. B. Babbitt	1867
J. M. Bloomfield	1867
William Wadhams	1867
R. K. Warren	1867
W. B. Gilbert	1876
S. P. Lee	1876
Edward Quackenbush	1876
A. W. Stowell	1884
W. M. Ladd	1888
S. T. Lockwood	1890
J. Thorburn Ross	1890
Robert Livingstone	1891
Dr. G. M. Wells	1892
M. N. Hamilton	1892
J. DeWitt Whiting	1893
E. P. Mossman	1894
A. S. Pattullo	1896
S. R. Johnston	1898

<i>Name</i>	<i>Date of Election</i>
C. H. Madeley.....	1900
Miller Murdoch	1905
J. F. Ewing	1905
C. A. Dalzell.....	1905
F. E. Cooper.....	1905
C. R. Templeton.....	1906
J. J. Ross.....	1907
B. A. Thaxter.....	1907
Fletcher Linn	1908
J. S. Meek.....	1908
J. S. Bradley.....	1909
H. C. Ewing.....	1912
J. E. Wheeler.....	1912
J. H. Sidey.....	1912
H. P. Coffin.....	1912
D. W. Briggs.....	1912
Dr. A. S. Nichols.....	1914
A. B. Slauson.....	1917
T. C. McIntire.....	1918
I. M. Walker.....	1918
Henry Kirk	1918
F. T. Richards.....	1918
G. N. Woodley.....	1918
M. O. Nelson.....	1922
F. L. Shull.....	1922
R. S. McKibbin.....	1922
T. T. Munger.....	1923
F. Hiram Strong.....	1924
N. G. Pike.....	1924
H. M. Nisbet.....	1924

<i>Name</i>	<i>Date of Election</i>
C. N. Wonacott.....	1925
C. C. Murton.....	1925
F. R. Schanck.....	1927
W. P. Jones.....	1927
Dr. Guy A. Woods.....	1927
A. B. Cutler.....	1927
E. M. Burns.....	1928
L. M. Harper.....	1929
F. A. Kenny.....	1929
D. O. Nelson.....	1929
Dr. Frank M. Taylor.....	1929

TRUSTEES

<i>Name</i>	<i>Date of Election</i>
J. M. Blossom.....	1860
H. A. Hogue.....	1860
J. C. Ainsworth.....	1860
B. F. Smith.....	1860
W. S. Ladd.....	1860
H. W. Corbett.....	1861
M. B. Millard.....	1861
J. D. Holman.....	1862
Charles Hodge.....	1862
P. C. Schuyler.....	1862
W. H. Tappan.....	1862
Daniel Bradford.....	1863
E. M. Burton.....	1863
J. H. Couch.....	1863
O. P. S. Plummer.....	1865

<i>Name</i>	<i>Date of Election</i>
D. W. Wakefield	1866
Wm. Morton	1866
Jacob Kamm	1868
W. T. Shanahan	1868
J. B. Congle	1868
W. W. Upton	1869
E. W. Haines	1869
W. P. Abrams	1871
C. C. Strong	1882
F. R. Strong	1883
Donald Macleay	1884
W. M. Ladd	1886
G. M. Wells	1889
T. N. Strong	1889
William Mackenzie	1892
G. A. Mooney	1893
Thomas Mann	1895
Wallace McCamant	1897
W. W. Cotton	1897
J. A. Martin	1898
William MacMaster	1902
George Lawrence, Jr.	1902
W. R. Mackenzie	1902
F. R. Robertson	1904
J. F. Ames	1904
H. C. Campbell	1906
William McRae	1906
J. M. Scott	1908
Dr. R. C. Coffey	1909
D. A. Pattullo	1910

<i>Name</i>	<i>Date of Election</i>
F. I. Fuller.....	1912
Dr. S. A. Brown.....	1913
F. D. Chamberlain.....	1917
R. H. Crozier.....	1919
Forrest Fisher.....	1922
C. W. King.....	1925
C. F. Wright.....	1926
E. C. Bronaugh.....	1927
A. B. Cutler.....	1929
R. S. Ireland.....	1929

DEACONS

<i>Name</i>	<i>Date of Election</i>
A. H. Bell.....	1860
Dr. H. B. Drake.....	1894
J. M. Forsythe.....	1894
A. S. Pattullo.....	1894
W. H. Gore.....	1894
L. H. Lamberson.....	1894
F. E. Cooper.....	1894
A. E. Borthwick.....	1895
J. H. Valentine.....	1895
R. H. Tate.....	1896
W. D. Fraley.....	1899
C. F. Swan.....	1899
Fletcher Linn.....	1899
Dr. A. S. Nichols.....	1901
J. E. Davis.....	1901
J. J. Ross.....	1905
J. S. Meek.....	1907

<i>Name</i>	<i>Date of Election</i>
J. H. Sidey	1908
G. B. Cellars	1908
J. E. Wheeler	1910
A. C. Rae	1911
W. B. Wells	1912
F. Hiram Strong	1912
R. S. McKibbin	1912
C. F. Wright	1912
R. L. Ringer	1912
Andrew Chrystall	1912
M. Estes Snedecor	1912
A. B. Slauson	1912
I. M. Walker	1912
R. C. French	1912
Forrest Fisher	1912
T. L. Thomas	1913
T. C. McIntire	1914
F. G. Carlisle	1917
Henry Kirk	1917
Dr. F. I. Ball	1917
A. S. Gay	1918
T. T. Munger	1918
G. C. Howard	1918
B. Lee Paget	1921
H. M. Nisbet	1921
C. C. Tripp	1921
W. W. Withee	1921
F. R. Kerr	1921
C. C. Murton	1922
Alfred Hedrick	1922

<i>Name</i>	<i>Date of Election</i>
A. O. Sisson	1922
L. R. Wheeler	1922
Dr. F. M. Taylor	1922
W. L. Verry	1922
Thornton Ladd	1923
H. C. Kendall	1923
L. W. Ross	1923
F. A. Kenny	1923
Dr. Guy A. Woods	1923
W. P. Jones	1924
E. J. Swindells	1924
George E. Hall	1924
J. M. Canse	1924
W. S. Klein	1924
Dr. A. M. Webster	1925
Hugh Dorman	1925
E. M. Burns	1925
J. A. Beckwith	1925
E. W. Martin	1925
R. M. Lockwood	1926
A. B. Cutler	1926
L. M. Harper	1926
C. E. Ludwig	1926
T. W. Veness	1926
P. H. Stevenson	1927
Dr. Ira Gaston	1927
Forrest Cobb	1927
Donald Nelson	1927
W. R. Scott	1927
Robert Ireland	1927

<i>Name</i>	<i>Date of Election</i>
David McCurrach	1928
L. D. Bosley	1928
E. T. Sturgeon	1928
J. E. Bronaugh	1928
F. P. Gram	1928
H. Russell Drinker	1928
F. B. Bartholomew	1929
W. F. Krumbein	1929
Lorne L. Miller	1929
Dr. Harold B. Myers	1929
E. A. Nicholas	1929
R. R. Poppleton	1929

DEACONESSSES

<i>Name</i>	<i>Date of Election</i>
Mrs. E. T. Adams	1884
Mrs. Mary A. Holbrook	1884
Mrs. Delia F. Hollabaugh	1884
Miss Frances A. Holman	1884
Mrs. J. R. Swinton	1884

These five ladies were the first ones to be appointed deaconesses. From that time until 1898, the following women served for some time in the office of deaconess:

Mrs. E. Storrs Barrows	Mrs. Mary E. Harris
Mrs. H. C. Campbell	Mrs. E. Quackenbush
Mrs. Mary A. Cooper	Miss Lydia A. Warren
Mrs. M. George Hall	Mrs. F. E. Thayer
Mrs. F. F. Haradon	Miss Sarah Buell
Mrs. P. J. Mann	Mrs. Thomas Braden

Mrs. Mary E. Hart	Mrs. David Loring
Mrs. R. S. Bryan	Mrs. H. A. Hogue
Mrs. S. A. Brown	Mrs. M. M. Moore
Mrs. F. S. Webster	Mrs. Nichol
Mrs. John Williamson	Mrs. Nevigold
Mrs. J. T. Ross	Mrs. A. N. Bannard
Mrs. William McBeth	Mrs. E. P. Mossman
Mrs. Joseph Wood	Mrs. Julia W. Lindsley
Miss Lamberson	Mrs. W. R. Mackenzie
Mrs. S. P. Lee	Mrs. Theron Ball
Miss Leathe Stowell	Mrs. E. C. Protzman
Mrs. W. M. Ladd	Mrs. G. E. Chamberlain
Mrs. J. Davis	Mrs. F. D. Chamberlain
Mrs. W. W. Cotton	Mrs. I. VanDuyn

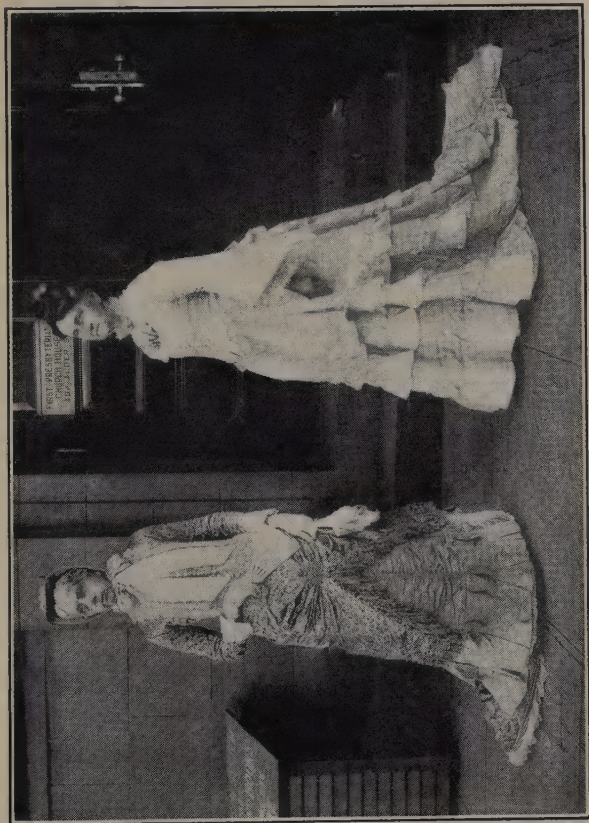
In 1898 Mrs. F. S. Montgomery was appointed Church Visitor and served till 1901.

SUNDAY SCHOOL SUPERINTENDENTS FROM 1860

James McKeown	S. T. Lockwood
J. D. Holman	J. P. Protzman
Robert Law	E. P. Mossman
William Wadhams	F. E. Cooper
R. K. Warren	C. R. Templeton
W. M. Ladd	J. F. Ewing
J. Thorburn Ross	B. A. Thaxter
A. A. Morse	L. P. Putnam

PRESIDENTS OF THE WOMAN'S MISSIONARY SOCIETY

Mrs. E. B. Babbitt.....1871



THE TWO CHARTER MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY.
Mrs. Jacob Kamm, Member of the Church Since 1867, and Mrs. W. B. Gilbert, Daughter of
Dr. A. L. Lindsley. Photograph Taken at Fiftieth Anniversary of the Society, 1921.

Mrs. George Cooper	1880
Mrs. W. S. Holt	1887
Mrs. M. R. Andrews	1888
Mrs. S. T. Lockwood	1892
Mrs. W. R. Mackenzie	1898
Mrs. David Loring	September, 1898
Mrs. E. P. Hill	1899
Mrs. S. T. Lockwood	1901
Mrs. H. S. Butterfield	1904
Mrs. E. P. Geary	1906
Mrs. W. M. Ladd	1910
Mrs. J. S. Bradley	September, 1910
Mrs. Wallace McCamant	1914
Mrs. J. F. Ewing	1916
Mrs. W. B. Osborne	1919
Mrs. B. A. Thaxter	1921
Mrs. D. A. Pattullo	1923
Mrs. L. K. Moore	1925
Mrs. T. H. Verdenius	1927
Mrs. J. Hunter Wells	1929

PRESIDENTS OF THE WOMEN'S ORGANIZATIONS

Ladies' Sewing Society, 1862

Mrs. E. Ainsworth	1862
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Ladies' Aid Society, 1896

Mrs. F. F. Harradon	1896
Mrs. H. S. Butterfield	1900
Mrs. E. B. Coman	1901
Mrs. I. Vanduyne	1907
Mrs. J. L. Kingsbury	1911

Woman's Association, 1912

Mrs. F. C. Riggs	1913
Mrs. E. C. Michener	1915
Mrs. A. E. Butterfield	1917
Mrs. C. W. Steele	1919
Mrs. L. K. Moore	1920
Mrs. Fred Hiram Strong	1922
Mrs. J. W. Stewart	1924
Mrs. H. E. Buswell	1926
Mrs. Thomas Mann	1927
Mrs. H. F. Johnson	1929

STATEMENT OF MEMBERSHIP AND CONTRIBUTIONS—1870-1929

Membership—1870-1929

Membership in 1870	124
Received on Confession	3395
Received by Letter	4456
Restored to Membership	89
Total Membership, 1870-1929	8064
Lost by Dismission, Reserve Roll and Death	5262
Net Membership in 1929	2802

Contributions—1870-1929

General Assembly Assessment	\$ 14,028.32
Congregational Expenses	1,232,957.29
National Missions	393,938.00
Foreign Missions	225,481.00
Christian Education	124,014.00
Relief and Sustentation	47,260.00
Board of Publication	11,799.00
Church Erection	99,894.00
Board of Freedman	17,385.00
Miscellaneous	666,318.12
Aids for Colleges	155,889.00
Temperance	21,330.00
Total	\$3,010,293.73

1854-1929

A Pioneer Church

Part II.

THE PRESENT

When Past and Future Blend

"O church with world-wide vision blest!"

PROGRAM OF THE SEVENTY-FIFTH ANNIVERSARY

SUNDAY, JUNE 2

11:00 A.M.—Seventy-fifth Anniversary Service.
Seventy-five strokes on the old historic bell.

Anniversary Addresses: Reverend
William Hiram Foulkes, D. D.,
and Reverend Harold Leonard
Bowman, D. D.

7:45 P.M.—Community Service.

Brief messages on “The Contribution
of the First Presbyterian Church to
the Community,” by several prominent
citizens.

Address: Mr. Marshall N. Dana,
“The Church and the Community.”

MONDAY, JUNE 3

7:45 P.M.—Religious Fellowship Night.

Greetings: Rev. W. S. Gilbert, D. D.,
“The Presbyterian Churches of
Oregon.”

Rev. Wilbert Dowson, D. D., “The
Churches of Portland.”

Rev. J. Lyle Caston, “The Mt. Olivet
Baptist Church.”

F. H. Plaisted, “The Laymen of
Portland.”

Address: Rabbi Henry J. Berkowitz
of Temple Beth Israel, "The Chal-
lenge of Materialism to the Reli-
gious Forces of Today."

TUESDAY, JUNE 4

3 - 6 P.M.—Old - fashioned Tea Party for the
women of the Church and their
friends. They are asked to attend
in old-fashioned costumes.

7:45 P.M.—Young People's Night.
Presentation of Young People's
Groups.

Address: Rev. Craig G. Whitsitt,
Presbyterian Student Pastor, Uni-
versity of Washington, "The
Church and Youth."

WEDNESDAY, JUNE 5

6:15 P.M.—Historical Banquet.

THURSDAY, JUNE 6

8:15 P.M.—Historical Pageant Depicting the His-
tory of the First Church.

FRIDAY, JUNE 7

8:15 P.M.—Historical Pageant Depicting the His-
tory of First Church.

SUNDAY, JUNE 9

11:00 A.M.—Morning Worship.

Sermon: Rev. William Henry Boddy,
D. D., First Presbyterian Church,
Chicago, Illinois.

3:00 P.M.—Dedication of the Pipe Organ, Recital
played by Mr. Warren D. Allen,
Stanford University.

Address: Rev. H. L. Bowman, D. D.,
“The Place of Music in Worship.”

7:45 P.M.—Evening Worship.

Sermon: Rev. William Henry Boddy,
D. D., First Presbyterian Church
of Chicago, Illinois.

HEROIC FAITH OF PIONEERS

A PAGEANT

WRITTEN FOR THE

SEVENTY-FIFTH ANNIVERSARY

OF THE

FIRST PRESBYTERIAN CHURCH

June 2-9, 1929

BY

HAROLD LEONARD BOWMAN

Copyright, 1929
HAROLD LEONARD BOWMAN

EPISODE I.

CHARACTERS

The Spirit of Oregon.

Chorus Twelve Young Women.

Indians:

Ta-wis-sis-sim-nim (no horns on his head).

Hi-youts-tohan (rabbit-skin leggings).

Tip-ya-lah-na-jeh-nim (black or speaking eagle).

Ka-ou-pu (man of the morning).

Two Indian women.

Two Indian children.

Sacajawea.

Meriwether Lewis.

William Clark.

Four English fur traders.

Four American fur traders.

Jason Lee.

Marcus Whitman.

Narcissa Whitman.

William Henry Gray.

Columbia.

THE SPIRIT OF OREGON (*Music—Ride of Valkyries—in semi-darkness—complete darkness when voice begins*):

Deep darkness, palpable and sinister,
Lay like a sable shroud, enfolding naught.
A solemn silence crowned the awful void—
A stillness so intense that had there been
An ear to feel the soundlessness, it would
Have pierced with agony more poignant than
The blast of twice a thousand thunderstorms.
The silence and unfathomable gloom,
Inscrutable, mysterious, supreme,
Ere time began, held empty fruitless sway
O'er the abysses of vacuity.

(*Faint light appears*)

Then God clave chaos with a plan divine;
The void was doomed, for deity had dreamed.
Creative love, beneficent, beheld
A universe unborn and unachieved,
But ultimately splendid and complete.
“Let there be light!”—and darkness, chill and
grim,
Slunk like a craven soul before the blaze
Of God's glad beacons of the day and night.
The dreadful silence of primordial gloom
Was broken by the handicraft of God.
Through unimaginable space, God flung
Through flaming, flaring cycles, world on world—
Like some great cosmic juggler in whose hands
The balls of blazing fire would hold their course.
Glad music of these whirling spheres proclaimed

The potent wisdom and the wondrous love
Of God—while morning stars with gladness
praised

Their Lord in those dawn days when time was
young.

Upon one insignif'cant, cindery star,
Amid that blazing galaxy of suns,
Did God's creative love bestow this grace—
That it should offer hospitality
To souls of men who would His image bear.
Throughout innumerable years the earth
Was fitted for this glorious destiny.
The battle between heat and time was long;
The seething star must cool ere life could find
Moisture and food for its tenuity.
With that long story of God's wondrous task
We shall not pause, for tales more intimate
Allure our eager interest today.
I am the Spirit, lo, of Oregon;
Muse-bound am I, today, to tell to you
The radiant story of my birth and growth.
Whence come I? Why so fair? How reared my
peaks?
How stretched my plains? When sprang my crys-
tal streams?
Why showered God His blessings manifold
Upon this western shore? This tale I tell!
Where now I stand, once dashed the unleashed
sea,
Unconquered, untraversed, a desert brine.
I hear the gladsome choral of the waves!

CHORUS OF WAVES (*Blue flood lights. Chanted
to music*) :

All care-free and happy we dance in the sun.
With glee do we sing from the morn till the night.
From dawn through the hours of daylight we
chant;

From sunset again till the dawn do we croon;
For tireless, changing and changeless are we.
With laughter we bask in the warmth of the sun;
We glory to play with the frolicsome wind,
But naught is so fine as to romp with the storm—
He lifts us and drives us, piles us up high;
Our foamy hands clap and our tresses fly free.
How glorious is it, God's waves to be!

THE SPIRIT OF OREGON (*White lights chang-
ingly slowly to red*) :

But down beneath the carefree dancing waves
The bitter throes and awful natal pains
Of this new infant world had now begun.
Then through the ages staggeringly long
There slowly rose a tiny speck at sea,
And then a peak—a shore—a hill—a land!
So, tiresomely, inch by inch, propelled
By forces hidden but resistless, did
The land creep higher, yes, and higher still,
At last shook off the briny cloak of foam
And o'er its barren shell-strewn shoulders threw
A sheeny robe of verdure beautiful,
And gaily decked itself with jewels of life.
So Venus-like—from out the foam emerged
This land I tell you of—its towering hills

And vasty inland lake-beds, bearing still
Crustacean evidences of their birth.
But yet was not the land made ready for
The destiny which Love Divine has chos'n.
For God with earthquakes now must plow these
hills;

With fire must tear the vales apart, with flames
Burn out the dross, perfect the half-made land.
So forth from subterranean furnaces
Burst forth the fires, implacable, that seared
And scorched with lava, molten and intense,
To vanquish now this land the sea had lost.
Then flaming mountains, belching smoke, arose—
It was the turmoil of God's crucible;
'Twas burning that was meant to richly bless!
I hear the flames their happy chorus sing.

CHORUS OF FLAMES (*Red flood lights. Chanted to music—Fire Scene from the Valkyries*):

The daughters of sunlight and radiance are we
Who trippingly, daringly, woo where we may;
Our passionate touch will burn away dross
And leave but the pure and the fine and the gold.
We dance with delight, our warm fingers out-
stretched

To melt the intractable, cleanse the unclean.
Not cruel our mission though seemingly harsh—
A blessing we bring; man's welfare we seek.
As kin of the sun, let us ever aspire
And praise our great God with each heart's altar
fire.

THE SPIRIT OF OREGON (*White lights*) :

But still was not this fair land fitted yet
To serve the men whom God would harbor here.
Its' rugged, juttet, lava rocks, its bleak
Volcanic summits and its granite plains
Too barren were, and crude, for man's abode.
Then came the age of ice. Grim, frigid winds
Blew down from northern climes—full-freighted
they
With snow and hail which buried peak and plain.
No more the fires raged, now cold held sway
And winter, centuries unbroken, reigned.
Were born great glaciers; ice, resistless, flowed
Like rivers, great, majestically slow.
But by their power as by a sculptor's skill
The land was molded, richened, beautified.
I hear the slowly moving glaciers sing!

CHORUS OF GLACIERS (*White lights. Chanted
to slow music*) :

'Tis slowly we move but 'tis surely we win;
Not swiftmess we seek, for our virtue is strength.
No dancing for us through the care-free, gay hours;
We dance not—we march, and with statelier tread
Than ever a queen in her regal robes knew.
We march, but we work—we are sculptors of
earth.
The land we make fertile, the rocks we subdue;
The mountains we rob of their ruggedness stern;
The valleys we fill with the richness of soil;
The furrows for rivers we eagerly plow;
With mallet of snow and with chisel of ice
We help to make earth into God's Paradise.

THE SPIRIT OF OREGON:

At last the glaciers loosed their icy hold,
Receded to the heights as if, in proud
Disdain, they scorned to scan their finished work.
Then came returning verdure rich and full,
Rejoicing in the valleys which the ice
Had laden deep, with mountain-gift of soil.
Came fir and hemlock, spruce and tow'ring pine;
Came lowly shrubs that loved to touch the earth;
Came wild-life, too, that sped through forest
glades,
And birds with songs and plumage radiant.
Now hearken to the hymning evergreens!

CHORUS OF TREES (*Green flood lights. Chanted to music*):

We clothe all the ridges, adorn all the plains;
So modest, we cover the barren expanse
With virginal garments of evergreen hue.
Hot, shadowless hillsides break forth into shade
Beneath the cool touch of our wizardry, rare.
We richen the soil with perennial wealth,
And woo the soft rainfall that blesses the earth.
Instead of the thorn and instead of the brier—
Prophetic fulfillments—rise myrtle and fir,
Till desert rejoices with roseate bloom,
Achieving at last the fine beauty God dreamed.
In litany, rev'rent and joyful, we praise,
With singing of branches and praying of leaves,
The Father who gladly such worship receives.

(*Chorus forms tableau in background*)

THE SPIRIT OF OREGON (*white lights*):

A verdant land, rich-clad in loveliness
And crowned with snow, adorned with jewelled
streams;

A land of beauty and of wonder, too,
A land God loved, creatively caressed—
Is Oregon, whose Spirit, fair, am I.
Creative ages now have done their work.
The plan God dreamed has slowly been fulfilled.
The land awaits! Is there to be no one
To sense its beauty, utilize its wealth?
No one with upturned face but bowing heart
In joyful gratitude to worship Him,
Whose ardent Father-love the world reveals?
Where then is man, in God's good image made?

(*Enter Indians—Music*)

Lo! Lo!—he comes! Of ruddy hue, stalwart
And straight; So stately, reticent, serene!
The Redman comes and makes this land his own.
From stream and forest, too, he fairly takes
That toll which maintains life and simpler needs.
At times his savage, warring spirit flares
And blood flows freely 'mid the shrieks of strife.
Yet nobler thoughts strive for the mastery,
For he is rich in legendary lore.
And in his silent heart there burns that flame
That seeks to worship, howe'er dimly seen,
The Pow'r upon which all man's life depends.

TA-WIS-SIS-SIM-NIM:

Now behold: hither comes the ray of our father
sun; it cometh over all the land, passeth in
the lodge, us to touch, and give us strength.

Now behold: where alights the ray of our father sun; it touches lightly on the rim, the place above the fire, whence the smoke ascends on high.

Now behold: softly creeps the ray of our father sun; now o'er the rim it creeps to us, climbs down within the lodge; climbing down, it comes to us.

Now behold: nearer comes the ray of our father sun; it reaches now the floor and moves within the open space, walking there, the lodge about.

Now behold: where has passed the ray of our father sun; around the lodge the ray has passed and left its blessing there, touching us, each one of us.

Now behold: softly climbs the ray of our father sun; it upward climbs, and o'er the rim it passes from the place whence the smoke ascends on high.

Now behold on the hills the ray of our father sun; it lingers there as loath to go, while all the plain is dark. Now has gone the ray from us.

Now behold: lost to us the ray of our father sun; beyond our sight the ray has gone, returning to the place whence it came to bring us strength.*

* This is an actual prayer used by the Pawnee Indians, taken from the Annual Reports of the United States Bureau of American Ethnology.

THE SPIRIT OF OREGON (*Enter Sacajawea,
Lewis and Clark. Music*) :

My red-skinned folk, from o'er the eastern peaks
Comes not alone the sun. Look yonder, lo!
There come white faces, gleaming, seeking eyes—
Adventure-folk are here who press beyond
The comfortable ease of settled homes,
To dare and master e'en the dread unknown.
Hail! Meriwether Lewis, sturdy soul!
And hail! Oh William Clark, companion bold!
Dark Indian Maid Sacajawea, hail!—
The dusky guide of mountain-mastering men!
I do rejoice that you have found me now.
Intrepid pioneers, whom dangers cannot daunt,
To such as you I pour my bounty forth.
Through all the ages past I dreamed, a day
Would come, when I might yield my treasured
wealth
To those whose courage and unyielding skill
Would prove them kin to our creative God!

(*Enter traders with Union Jack and American flag.
Music.*)

And now the traders come—brave men as well,
But bent on profit are these pioneers.
They feel the subtle lure of growing wealth,
Which hardens them to bear the frontier brunt,
But hardens, too, their hearts with grasping greed.
They do exploit my red-skinned children here,
Debase their simple lives and kill them if
A treasured pelt is sought and is denied.

My furry folk are slaughtered painfully
In forest and in stream to feed their lust.
Two flags these traders bring; which shall I bear?
I know not yet beneath which banner bright
My destiny shall fairer be—I wait!

TA-WIS-SIS-SIM-NIM:

Hi-youts-tohan, our people through the years
Have bowed before the sun, Great Spirit bright;
To him have prayed and brought their frequent
gifts.

I hear a rumor that disturbs me now;
These pale-faced strangers have, they say, a God
Much brighter far; so powerful is He
That earth and flaming sun, His creatures are.
These white men have a Book from God that tells
What we have hoped and dreamed but never found.
We must have lost the trail. But will you go?
And we shall follow on the white man's path
Until we find the Book that tells of God.

HI-YOUTS-TOHAN:

Ta-wis-sis-sim-nim, I shall go with you.
The daring of your youth thrills me to act—
I go; your twenty years are wiser far
Than all our aged counsel's cautioning.

TIP-YA-LAH-NA-JEH-NIM (With Ka-ou-pu):

Though gray our hairs, we dare to go with you.
The great white chieftain Lewis I knew well.
I honor him; I too would venture forth
As he did once, to lands unknown, afar.
Come, let us find the white man's book of heaven!

(They leave. Music.)

THE SPIRIT OF OREGON:

So eastward o'er the mountains journeyed these
Four seekers after God. A costly search,
For cruel was the journey, rough the way.
They gained their goal, St. Louis, but in grief
And pain the aged two were buried there.
While Ta-wis-sis-sim-nim, returning home,
Gave for the search which he began, his life.
So only one, Hi-youts-tohan, returned,

(One Indian returns)

To bring in saddened solitude unto
His red-skinned folk the white man's Book of
Heav'n.

That search indeed was not in vain, for when
The story of those Indians' quest of God
Was told throughout the land, then many hearts
And many voices cried with eagerness—
"Take out to Oregon the white man's God!"
I hear them coming, heroes of the cross,
These men of vision, men of iron, brave;
Of martyr-stuff they're forged in God's own fires.
Nor can the elements in dire assault,
Nor force of human will with base intent,
Turn them from out the course God chose for
them.

They come—the Nez Perc' search for God is met!

(Enter Jason Lee)

Come! Jason Lee! The land you helped to make
Extends its welcome, nor will e'er forget
The obligation due your fortitude.

(Enter Dr. and Mrs. Whitman)

Come! Marcus Whitman, brave physician! Hail!

Great Christian, and Narcissa, gentle wife!
'Twas not for gold you came to this new land;
You came to give yourselves in Christian love,
To lift my people to the throne of God.
Can I forget that wintry ride, when you
And one alone rode back through blizzards bleak,
To plead for Presidential interest
In this beloved Oregon of yours?
Can I forget the curdling cries that rose
And touched high heav'n but had no pow'r to
drown

In massacreing rage your dying prayer?
Oh, martyrs, heroes—such as you repay
With glory, all creation's travail pains!

(Enter William Henry Gray)

Another figure comes, alert and keen.
'Tis William Henry Gray, whose rugged faith,
Keen insight and brave readiness made him
Protagonist of Christian laymen true.
Commissioned by the church, he came to serve
As fiscal agent for this Christian work;
And vital was the task he undertook,
Essential for the faith he served, and for
The flag he honored as his country's own.
Dark strife there was between those two bright
flags,

For some believed this land was England's own
And would the Union Jack fly here aloft.
While others did as firmly hold that this
Fair land must be America's alone,
With spangled stars and with red stripes and white
Afloat above, symbol of liberty.

At first the one and then the other—which?
At last one day, Champoege was the place,
A glorious, fateful day in May it was,
The die was cast and then, I, Oregon,
Found shelt'ring peace in these United States.

COLUMBIA (*Bearing the flag. Music*):

Fair Oregon, I gladly welcome thee.
Columbia, I now greet thee as a state,
The thirty-third in this our Union strong.
This precious flag I give to thee, its white
As pure as those snow crests that crown thy hills;
Its red as ruddy as those same high peaks
When evening's radiant glow sets them aflame;
Its blue as deep as that dark ocean yon
Which laves thy western shore. But its bright
stars—

I find the likeness of their crystal glow
In those great spangled souls who dared and died
That thou and truth and freedom and the Christ
Might live. Bear high this banner, Oregon!

(*Entire group sings "Oregon"*)

Land of the Empire-Builders,
Land of the Golden West;
Conquered and held by freemen,
Fairest and the best.
Onward and upward ever,
Forward and on, and on;
Hail to thee, Land of Heroes,
My Oregon.
Land of the rose and sunshine,
Land of the summer's breeze;

Laden with health and vigor,
Fresh from the Western seas,
Blest by the blood of martyrs,
Land of the setting sun;
Hail to thee, Land of Promise,
My Oregon.

THE SPIRIT OF OREGON:

Oh God on high, whose love first gave me birth,
Was ever land so richly blessed as I?
For thine abundant grace, through countless years,
I give Thee thanks and pledge myself to Thee.

CHORUS OF VOICES:

Almighty God, the Father of us all,
We give Thee thanks and pledge to Thee our lives.
(*As group holds pose, full organ peals out last
two lines of "Oregon."*)

EPISODE II.

*The Canton House—Situated on the Northeast
Corner of Front and Washington.
Sunday morning, January 1, 1854.*

CHARACTERS

- *Rev. J. L. Yantis, D.D.
- *Rev. George F. Whitworth.
- *Mrs. Mary Eliza Whitworth, his wife.
John Arlington Whitworth, her son.
- *Mrs. Sarah H. Thomson, her mother.
- *Miss Sarah Jane Thomson, granddaughter of Mrs.
Thomson.
- *Miss Mary Joanna Thomson, granddaughter of
Mrs. Thomson.

*W. P. Abrams, part owner of the Canton House.

*Mrs. Sarah L. Abrams, his wife.

Sally 'Abrams, their daughter.

*James McKeown.

*Archibald H. Bell.

Edward L. Brown.

Mrs. Matilda Seymour.

*Dr. J. G. Glenn.

*D. R. Carson, leader of the choir.

*John C. Carson.

*Captain W. S. Powell.

Jim Barlow, janitor.

(Jim Barlow is arranging chairs for the church service on the third floor of the Canton House, when Mr. Abrams enters.)

ABRAMS: Jim.

JIM BARLOW: Yaas, Mistah Abrams.

ABRAMS: Haven't you got those chairs arranged yet?

JIM: I's got 'em almost fixed, Mistah Abrams.

These here folks that had that dance here last night sure did leave this place a sight. I didn't know as I was going to get it cleaned up so you could have church here this morning at all.

ABRAMS: It is good you did, Jim. This is an im-

NOTE: The names starred are those of the actual people who were charter members, or were associated with the church at its organization.

For the purposes of dramatic presentation, the events of the morning, afternoon and evening services on January 1, 1854, are combined into one event.

portant meeting. We are going to start a Presbyterian church here today.

JIM: A Prestuberian Church? M-m-m, I thought you belonged to that little Congregatingist Church what was started three years ago.

ABRAMS: Yes, Jim, you're right. Mrs. Abrams and I have been Congregationalists, but before we came round the Horn to Oregon we used to be Presbyterians and so we are joining this new Presbyterian Church. Did you ever think of being a Presbyterian, Jim?

JIM: Oh no, no, no, Mr. Abrams! I like you and I like to work for you here at the Canton House, but I's been immersed and I want you to know that I's going to heaven.

ABRAMS (*laughs*): Good for you, Jim. Will you put another chair or two over there? We want some of the folks to help us with the singing.

JIM: Yes, Mistah Abrams. Will Dr. Yantis be here?

ABRAMS: Yes, he arrived last night, but he had to ride eighty miles on that little gray pony of his. At one swollen creek which he tried to cross he went clear under the water, but he got here just the same. Do you think, Jim, that that experience at the creek was as good as an immersion?

JIM: Oh no, Mistah Abrams, but I do say that anybody who rides that far to help poor sinners to

find their Lord may get to heaven if he ain't been baptized the way the old Book says.

(*Enter the Whitworths and the Thomsons.*
Exit Jim.)

MRS. THOMSON: Well, I must say, George, you have chosen a very miserable place to do the Lord's work. I never was so wet and so cold in all my life—and I suppose there will be no fire in the hall.

(*Grand-daughters nod approval.*)

MRS. WHITWORTH: Mother dear, George goes where the Lord sends him and we ought to be very happy that we can come out to this new country and give our lives to help make it a Christian place. Even if there are only five hundred people here in Portland now, the town will grow and some day be a fine place to live.

(*Whitworth squeezes her hand in approval*)

MRS. THOMSON: Mary Eliza, you always were so patient, you made everyone else impatient with you.

MRS. WHITWORTH: But, mother, it always keeps me happier than you are. Besides, we must be grateful that the people here want a church and that we can help.

MRS. THOMSON: Yes, yes, I know you are right. I'm just a fussy old woman. I'll some day learn like Paul, in whatsoever state I am therewith to be content.

(*Enter Glenn, the Carsons, Mrs. Seymour*)

D. R. CARSON: Did you see the runaway this morning?

MRS. SEYMOUR: No, what about it?

D. R. CARSON: That old horse of Jim Murphy's was standing in front of the saloon when Larson's boy hit him with a stone. He ran three blocks down Front Street, splashing mud on everybody, upset the buggy, and stopped on the front porch of Smith's grocery store.

DR. GLENN: Was anybody hurt?

D. R. CARSON: Well, my best suit got splashed with mud.

(Enter Powell, James McKeown and Archibald H. Bell.)

McKEOWN: I am glad, Bell, you have decided to join with us this morning. We are only a little group but God can do great things with our few lives if we let Him.

BELL: Yes, I like your spirit and the things you stand for. I am glad to have a little part in your work.

ABRAMS *(Entering with Wife and Daughter)* :

Has Dr. Yantis come over yet from the boarding house? *(Replies of "No, not yet.")* I'll go and fetch him. *(Starts out.)* Oh, here he comes. *(Goes to meet him.)* Good morning, Dr. Yantis, I'm glad you reached here safely. I heard you had rather an unhappy journey.

DR. YANTIS: It was indeed wet, but the Lord's work is to be done and to be done cheerfully. I

thank you for your welcome. (*The people rise as Dr. Yantis enters.*) Good morning, Mr. Whitworth. I am grateful that you have come out here to distant Oregon to help us. We need men of your vigor and of your vision. (*Prepares to open the service.*) Will any of the others help us with the singing? Miss Thomson, will you? (*Each sister looks bashfully at the other.*) Perhaps you will both come.

SARAH JANE THOMSON: Oh no, thank you.

MARY JOANNA THOMSON: I think not.

MRS. SEYMOUR: I'll be glad to sing. (*Comes up and sits with the choir.*)

DR. YANTIS: Dear friends, we have met here this morning to organize a Presbyterian Church. Eight years ago the first church was started at Clatsop Plains. A few months ago another was started at Marysville. Now I have been authorized by the Presbytery of Oregon, which met in Portland last October, to establish a Presbyterian Church here when you desired. You have so expressed yourselves, and we meet before God today for that purpose. Let us sing a hymn appropriate to the occasion.

(*A hymn is sung, following which all bow in silent prayer.*)

Tune—"Balerma"

O God of Bethel! by whose hand
Thy people still are fed,
Who, through this weary pilgrimage,
Hast all our fathers led.

Our vows, our prayers, we now present
Before thy throne of grace;
God of our fathers! be the God
Of their succeeding race.

DR. YANTIS: I shall now receive a motion to establish the Presbyterian Church of Portland.

ABRAMS: Dr. Yantis, I move that we today organize ourselves into the Presbyterian Church of Portland.

MRS. SEYMOUR: I second that motion.

DR. YANTIS: If there are no comments, all who favor the organization of a Presbyterian Church in Portland please lift their right hands. (*Hands are lifted.*) I shall ask that all those who wish to become Charter Members of this Church now come forward and so signify by signing their names in this book which has been prepared. Mr. Abrams, you have been active in this movement; will you and your wife sign first?

MR. ABRAMS (*Signs with his wife*):

Here are our lines from the Congregational Church.

MRS. WHITWORTH: Our letters come from the Presbyterian Church in Hillsdale, New York. (*She signs and the Thomsons, Mrs. Seymour, Mr. Bell and Mr. McKeown.*)

DR. YANTIS: Your letter, Mr. McKeown, also comes from the Congregational Church, does it not?

MR. McKEOWN: Yes, Dr. Yantis, it was just issued this week.

DR. YANTIS: Are there not among you others some who wish to join with us in this fine Christian work? We would be glad to welcome you, too. (*Mr. Brown comes forward and signs.*) We welcome you, good brother. We shall now have to have two elders for this church.

MRS. THOMSON: I nominate Mr. Abrams.

BELL: And, Dr. Yantis, I nominate Mr. James McKeown. He is a good friend of mine and a real Christian.

MRS. THOMSON: And so is Mr. Abrams!

DR. YANTIS (*Ignoring the interruption*): Since Mr. Bell has nominated Mr. McKeown and there are no other available men, we may proceed to vote. All those who are charter members of this church and who are in favor of Mr. Abrams and Mr. McKeown as elders say "Aye." (*Response.*) For my text this morning, good friends, I turn to the Gospel of Luke, where we find in the twelfth chapter and the thirty-second verse the words: "Fear not, little flock." Dear, faithful friends, the occasion of these words makes them fitting for our edification today. A little group of disciples our Master was to leave in an iniquitous world. The people about them did not care for religion and hated those who professed it. But God was great; He was stronger than all the powers of Rome. God would take care of their welfare; they need not be afraid, even though they were few. So are we today a little flock of Christian folk living in a new country. Readily may we yield to

timidity and be conquered by trials, but this will not occur if we recall these words of our Lord and if we trust their message. Like the disciples of old, we have an all-powerful God, who never forsakes those who put their trust in Him. If we commit to Him our lives, He will guide and bless this work which we begin and in the years to come will make of it a great and noble church, a glorious church without spot or wrinkle or any such thing. This is our faith! Let us, then, "Fear not, little flock, for it is our Father's good pleasure to give us the kingdom." Let us with all our hearts depend upon Him, who will lead us out of darkness into the glorious light of the gospel of peace. Mr. Whitworth, will you lead us in prayer?

MR. WHITWORTH (*All rising*):

Oh God, our Lord, who in times past hast led Thy people, lead us now and bless us. Guide this church so eagerly started today. May the years to come witness its growing ministry and its larger service. (*Lights dim as the group remains in silent prayer until all dark.*)

VOICE (*Sublime and majestic*):

"Well done, good and faithful servants. Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord."

EPISODE III.

(Properties—two seven-branch candlesticks, one on each side of center.)

CHARACTERS

The Spirit of First Church.

Twelve Messengers.

Messenger of the Flag.

Groups:

Three Alaskans.

Three Poor People.

Three Exploited Folk.

Three Lumbermen and Laborers.

Three Negroes.

Three Children.

Three College Students.

Three Filipinos.

Three Hindus.

Three Africans.

Three Chinese.

Three Koreans.

Three Japanese.

The Spirit of Oregon.

Ten Charter Members of First Church.

(Scene dark. Two figures enter with tapers and march up center aisle with soft music and light seven-branch candlesticks on each side of center.)

(Enter from the rear, Spirit of First Church bearing a torch; advances to music of "Dawn" from Peer Gynt Suite. Lights

*brighten so that when Spirit of First
Church reaches the center, there is full
light and full organ.)*

SPIRIT OF FIRST CHURCH:

Heroic faith of sturdy pioneers,
The quenchless strength that ever stood secure,
The ardent hopes of men who dreamed and dared,
Firm martyr-mettle knowing no defeat,—
Of these was I, immaculate, conceived.
The joyous Spirit of First Church am I;
I glory in the frontier fortitude
Which cradled none too tenderly my birth.
For patience, I rejoice, whose perdurant,
Persistent pow'r is my beatitude.
The vision of those early folk saw not
The long majestic pageantry of time,
Saw not the splendid marching of events;
But vision clear was theirs to see the need
Of man, the power of God—and thus illumed,
They did with flourishing fanfare of faith

Prelude the cadences of Christian years,
Oh God, I thank Thee for the light Thou gav'st,

(Holds up torch)

For Jesus, argent light of all the world,
Whose gentle, luminous approach dispels
The slinking foulness and the umbrose doubt
Which uncompassionately prowl amidst
The labyrinthine dungeons of men's souls.
Nor art thou like the gods of old, from whom
Prometheus filched the precious fire for man
And suffered then his god's irate revenge—

The rock, the chain, the vulture's cruelty;
For Thou, our God, dost not begrudge the light
But gladly, freely dost bestow its grace.
Oh, God, the far-flung ramparts of whose love
No shadow casts, I praise Thee, Light of lights,
For this, the flaming torch Thou gavest me.
A flick'ring flame it was when first bestowed,
But since it was undying fire from Thee,
It has blazed on, its light forth-sending far
To darkened, dingy spots and light-starved souls.
The light Thou gavest, God, I could not hoard
And keep within my own sepulchral self.
Ah, no! The light divine resplendently
Must gleam and shine and spread to all the world
Its glowing gospel of the love of God.
Not for myself I keep the heav'n-born flame;
Its light I share; its benison I give!
Come, messengers of mine, I bid you come!

(Twelve messengers enter. Music.)

Come with your lamps all trimmed, your hearts
prepared:

For I shall send you near and far, to bear
This light of love which God has given me.

*(First Messenger approaches and lights her
torch from the torch of Spirit of First
Church. Faintest music throughout
sending of messengers.)*

Bear thou the light to meet Alaska's needs,
For I have heard that in the northland yon,
With all its wizardry of wealth and gold,
They have not heard of Him who gold excels.

THE SPIRIT OF FIRST CHURCH (*To Second
Messenger, who lights her torch*) :

The poverty of men oppresses me!
I am the messenger of Him who said,
"Do ye unto the poor as unto me."

Go, take my light and gifts to meet their needs!

THE SPIRIT OF FIRST CHURCH (*As Third
Messenger advances and lights torch*) :

Injustice, hatred, war and bitter strife
Have torn to aching fragments souls of men:
I cannot easefully endure this pain,
When light I have to heal these social ills!

THE SPIRIT OF FIRST CHURCH (*To Fourth
Messenger*)

The lonely Christless lives on city streets
And others devastatingly remote—
They touch my heart. Can I in comfort rest
And not share light with them? I cannot! Go!

THE SPIRIT OF FIRST CHURCH (*To Fifth
Messenger*) :

The chants of an enslaved folk I hear,
A-crooning melodies of hope and peace;
Their bodies free, their souls await the light
That liberates—go help my colored folk!

THE SPIRIT OF FIRST CHURCH (*To Sixth
Messenger*) :

My Master loved the children, sought their love;
And I would train and teach these little ones,
That they may find the way of love and life.
Go, messenger, to light the children's way!

THE SPIRIT OF FIRST CHURCH (*To Seventh
Messenger*) :

That youth is eager and that youth is strong,
That training may be giv'n, I do rejoice!
That education miss not God and good,
Take thou the torch of Christian light, to youth!

THE SPIRIT OF FIRST CHURCH (*To Eighth
Messenger*) :

Islands there are where floats the flag I love,
Where dark-skinned folk have never seen the light
That liberates from servitude of gloom;
The Philippines await the gleam I give.

THE SPIRIT OF FIRST CHURCH (*To Ninth
Messenger*) :

On coral strand and on Himal'yan height
Do India's millions, inarticulate,
Await the light that will reveal to them
The Christ who walks the dusty Indian road.

THE SPIRIT OF FIRST CHURCH (*To Tenth
Messenger*) :

Go thou, my messenger, to Africa,
Where superstition suffocates the mind,
Where misery is tense and unassuaged;
Take there the liberating, healing light.

THE SPIRIT OF FIRST CHURCH (*To Eleventh
Messenger*) :

In China, chains of age-old customs now
Are loosening their grasp and souls are stirred;
May liberating light of Jesus Christ
In their emancipation lead the way!

And to Korea take as well, the word
Of Him whose glowing life all gloom dispels.

THE SPIRIT OF FIRST CHURCH (*To Twelfth
Messenger*) :

A land of blossoms and of loveliness
Knows not, I fear, the bloom most beautiful,
The Rose of Sharon, altogether fair!
To far Japan, bear thou the light divine.

(Messengers leave.)

THE SPIRIT OF FIRST CHURCH:

I wonder, as they leave me here alone:—
I've given all, my hands are empty quite,
But yet my torch still burns and glows my heart.
They all have gone—these beacon-bearers mine.
What will the fruitage be? The God I trust
Guides their evangel of the light; and yet
My faith still hungers to discern the end.
I listen and I hear a little less
Of misery and crying, less of grief!
I hear, but faintly, rhythmic songs of joy;
Or is it but the hope that genders sound?
Ah—lo, 'tis fact and not delusive dream!
They come, my messengers of light, they come;
And not alone—thank God—and not alone!

*(One by one the responding groups enter,
each one led by its messenger, who takes
a place on the platform beside the can-
dlesticks, while the spokesman of the
group speaks. Music throughout return
of messengers, appropriate to each
group.)*

SPOKESMAN FOR ALASKA:

Oh Spirit of First Church, with joy we come
From yon Alaska's bays and wooded hills,
To thank you for the light you daringly
Dispatched to us. 'Twas you first loved our folk
And showed to us the Christian way of life.
A grateful tribute now we bring to you
And unto him who in your name and Christ's
The barriers of distance vanquished with
Imperious vision of heroic faith.

(Places wreath on A. L. Lindsley tablet.)

SPOKESMAN FOR THE POOR:

Our windowed raggedness has found in thee
A friend; our hungry needs in thee, response.
Your ministry has made us feel, God cares!
No words can voice our earnest gratitude.

SPOKESMAN FOR THE EXPLOITED:

The underprivileged folk are we whom greed
Has wronged, the saddened ones whom war has
wrecked,
The lonely victims of injustice harsh,
And man's cold inhumanity to man.
To you, oh church, we look in thanks and hope
For promise of a day of peace and right,
Of justice and the reign of God on earth.

SPOKESMAN FOR LABORERS:

In lonely forests and on city streets
We heard the Word of life proclaimed with joy
From messengers you sent, oh, living Church.
Your light has banished dusk and brought on
dawn.

SPOKESMAN FOR THE COLORED GROUP:

From out our race's dark Gethsemane
We slowly come; but we praise God for folk
Like you whose hand outstretched holds friend-
liness,

Goodwill and education for our race.

SPOKESMAN FOR THE CHILDREN:

We are among the children you have taught;
On Sunday and on week days, too, we learned
From you to love and honor Jesus Christ.

We thank you for this Friend you showed to us.

SPOKESMAN FOR COLLEGE STUDENTS:

From college halls and university,
Oh Spirit of First Church, we come to voice
Our thanks for leadership intelligent,
For faith that motivates the search for truth.

SPOKESMAN FOR THE PHILIPPINES:

Oh Spirit of First Church, you could not dream,
All that your glowing gifts of light have brot
To us of hope and purity and faith.
The Philippines salute you gratefully.

SPOKESMAN FOR INDIA:

In India we have seen the winsome Christ
Who walks the Indian road, but not alone,
For we are gladly His companions now;
First Church, the light you sent has done its work!

SPOKESMAN FOR AFRICA:

With equatorial suns our skins are dark
But in our hearts there shines a joyous light;
For you, First Church, have not forgotten us;
God bless you for the radiant truth you sent!

SPOKESMAN FOR CHINA AND KOREA:

Forth from the tomb of old decayed beliefs
Is China rising into life and strength.
Korea, too, awakes with joy and hope.
To you, First Church, our thanks for leaders who
Have shown us One, the Way, the Truth, the Life.

SPOKESMAN FOR JAPAN:

From far Japan, where beauty reigns, we come,
For we have found a finer loveliness
In that great crystal Christ whose light sublime
You sent in love. We bring our gratitude!

(End of music)

MESSENGER OF THE FLAG (*Enters with church flag*):

Oh Spirit of First Church, we honor thee!
Through sev'nty years and five thy light has
shone,
Revealing far and near the love of God.
Hold high through years to come this banner fair.
Its alabaster white and glowing seal,
The symbol of thy history and hope.

THE SPIRIT OF OREGON (*Entering with American flag*):

Oh Spirit of First Church—magnificent
In glorious achievement and in faith,
I honor you as one among the first
And fairest, too, of honored children mine,
I, Oregon, have seen the fortitude
Of hero-hearts who served the Lord of Lords;
I know the virtue of their valiant faith
Which gave you birth. 'Tis to such faith as that,

To such as you who dare awake that faith,
That we must look to keep this fair flag fair.
As symbol of your mission unto man,
As well as unto God, I give this flag,
A token of past service and a sign
Of fruitful ministry in years to come.

*(Takes place beside and a little behind
Spirit of First Church.)*

THE SPIRIT OF FIRST CHURCH:

Your fervid words have robbed me of mine own,
For how can I respond when gratitude
Like yours has brought a dumb humility?
I do not ask that you should honor me;
I live that I may minister to you.
O laud me not, but rather honor those
To whom the annivers'ry praise is due.
And who are they? A little group of ten,
All common, sturdy folk, whose greatness lay
In that they did with faith the simple task
To which their Christian purpose bugled them.

*(The ten Charter Members of First Church
enter in stately fashion.)*

Ah, here they come! If you have honor to
Bestow, then give it here deservedly.
Hail! hail! oh little flock, so unafraid!
You never dared to form a sanguine dream
So radiant as later years have shown
To your strong fearlessness, and mighty faith,
To your resistless fortitude we owe
Our honor, greater that you sought it not!
And yet 'tis not to you, nor yet to me,

Nor even to our fair state, standing here,
That at this Jubilee we should give thanks.
'Tis not to man we bow but unto God,
To God the Father, whose good pleasure is
To give to fearless, little flocks like this
The Kingdom of His glory and His power.
Our fervid praises of the pioneers,
Your loyal tribute to the church you love,
Must be but preludes to the praise of God.
To Thee, oh God, we bring our glad acclaim
For Thy creative love through ages past,
For snowy mountains musical with rills,
For forests reverent with cloistral trees,
For flowers, fragrant benisons of heaven,
For dauntless and intrepid frontier lives,
For those who lifted high the lordly cross,
For those who founded here the Christian Church,
For Jesus, Master, whom we seek to serve,
For Thine evangel of redeeming love—
For these, oh God, we give adoring praise!
And that this praise be not but empty words,
We dedicate ourselves for future tasks.
We leave the past, inspired by its faith!
We face the future; new tasks beckon us;
The pioneering work is but begun!
The world knows not as yet Thy will, O Lord!
More rugged far than bristling virgin wilds
Are prejudice and hatred, ignorance
And all those selfish, evil ways of life

Which gender conflict, war and misery.
The world still needs the glowing warmth of
love;

A world half-Christian waits the light of life.
Now I, O God, the Spirit of First Church,
Rededicate myself in joy to Thee,
Rededicate my people unto Thee,
To bear Thy flaming light, to all mankind
Until at last the darkless day shall dawn!

CONCLUDING CHORUS (*Sung to "Pomp and
Circumstance," by Elgar, as all march out*):

God of love and goodness, bless this church of
ours;

Guide her in Thy wisdom; guard her with Thy
powers.

To Thee, Lord, we offer, life and love and all,
Gladly given in service at the Master's call.

DIAMOND JUBILEE COMMISSION

Mr. J. J. Ross, Chairman

Judge E. C. Bronaugh	Mrs. E. C. Protzman
Mrs. F. W. Buswell	Mr. F. T. Richards
Mrs. H. P. Coffin	Mr. Emil W. Martin
Mr. F. E. Cooper	Mrs. L. K. Moore
Mrs. H. W. Corbett	Mr. Miller Murdoch
Mr. R. H. Crozier	Mr. A. S. Pattullo
Mr. Forrest Fisher	Mrs. F. T. Richards
Mrs. W. D. Fraley	Mrs. J. Thorburn Ross
Mrs. W. B. Gilbert	Mr. F. R. Schanck
Miss Kate S. Holman	Mrs. Fred Hiram Strong
Mrs. Jacob Kamm	Mr. B. A. Thaxter
Mr. W. M. Ladd	Dr. Angela Ford Warren
Mr. Geo. Lawrence	Mr. L. R. Wheeler
Mr. Fletcher Linn	Mr. C. N. Wonacott

Mr. C. F. Wright

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Mr. Chas. F. Wright, Chairman

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Mr. H. P. Coffin	Mr. Fletcher Linn
Mr. R. S. Ireland	Mr. H. M. Nisbet
Mr. Wilfrid P. Jones	Mr. L. P. Putnam
Mr. F. A. Kenny	Mr. F. R. Schanck

Mr. E. T. Sturgeon

IMPROVEMENTS COMMITTEE

Mr. R. H. Crozier, Chairman

Mrs. H. P. Coffin	Mr. A. S. Pattullo
Mrs. L. K. Moore	Mrs. F. T. Richards

Mr. L. R. Wheeler

ORGAN COMMITTEE

Mr. F. T. Richards, Chairman

Mr. G. N. Woodley	Mrs. Ralph C. Walker
Mr. J. Thorburn Ross	Mr. L. R. Wheeler
Mr. Alex. Rae	Mr. C. Thornton Ladd
Mr. F. E. Cooper	Mr. C. C. Murton
Mrs. Fletcher Linn	Mrs. G. Q. Townsend
Miss Alice Johnson	Mrs. W. R. Scott
Miss Ethel Rand	

HISTORICAL COMMITTEE

Mr. B. A. Thaxter, Chairman

Mr. F. E. Cooper	Miss Kate Holman
Mrs. W. B. Gilbert	Mrs. Jacob Kamm
Mrs. Fred H. Strong	Mrs. B. A. Thaxter

COMMITTEE ON OUR CHURCH'S TASK FOR THE FUTURE

Mr. F. R. Schanck, Chairman

(Succeeding Mr. C. N. Wonacott)

Judge E. C. Bronaugh	Mr. Emil W. Martin
Mr. W. M. Ladd	Mr. Miller Murdoch
Mr. Ernest Willard	

HISTORICAL EXHIBIT COMMITTEE

Mrs. J. Thorburn Ross, Chairman

Mrs. S. A. Brown	Miss Kate S. Holman
Mr. Fred E. Cooper	Miss C. F. Lamberson
Mr. F. H. Groshong	Dr. A. S. Nichols
Miss Mary Hedrick	Mrs. R. R. Poppleton
Mrs. Dwight Henderson	Mrs. E. C. Protzman

University of Southern California

PAGEANT COMMITTEE

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Mrs. A. H. Allen	Miss Mary Hedrick
Miss Camille Allen	Mrs. M. H. Insley
Mrs. Kenneth Beebe	Mrs. E. D. Jorgenson
Mrs. C. G. Church	Miss Vida Nichols
Mrs. H. P. Coffin	Mrs. R. R. Poppleton
Mrs. R. H. Crozier	Mrs. L. P. Putnam
Miss Mary Ray Fraley	Miss V. Van Schoonover
Mrs. Fred P. Gram	Mrs. G. N. Woodley

WOMEN'S COMMITTEE FOR THE HISTORICAL TEA

Mrs. F. E. Grigsby, Chairman

Mrs. L. K. Moore	Miss Abbie Barbo
Mrs. F. T. Richards	Mrs. Donald Nelson
Mrs. A. S. Pattullo	Mrs. F. E. Cooper
Mrs. E. J. Swindells	Mrs. Wallace McCamant
Mrs. A. B. Cutler	Mrs. C. F. Wright
Mrs. Fletcher Linn	Mrs. Geo. Lawrence
Mrs. Boudinot Seeley	Mrs. W. P. Jones
Mrs. E. E. Coursen	Mrs. A. M. Webster
Miss Mattie Cleland	Mrs. F. A. Kenny
Mrs. C. W. King	Mrs. W. A. Evans
Mrs. Leslie L. Boyd	Mrs. J. Hunter Wells

Mrs. H. F. Johnson

COMMITTEE FOR JUBILEE BANQUET

Mrs. L. M. Harper, Chairman

Mrs. H. E. Buswell	Mrs. John H. Scott
Mrs. I. M. Walker	Mrs. A. O. Sisson
Mrs. J. W. Stewart	Mrs. F. Manson White
Mrs. H. F. Johnson	Mrs. Nellie Church



THE FIRST PRESBYTERIAN CHURCH.
Interior, Remodelled, 1929.

IMPROVEMENTS MADE IN THE FIRST PRESBYTERIAN CHURCH BUILDING

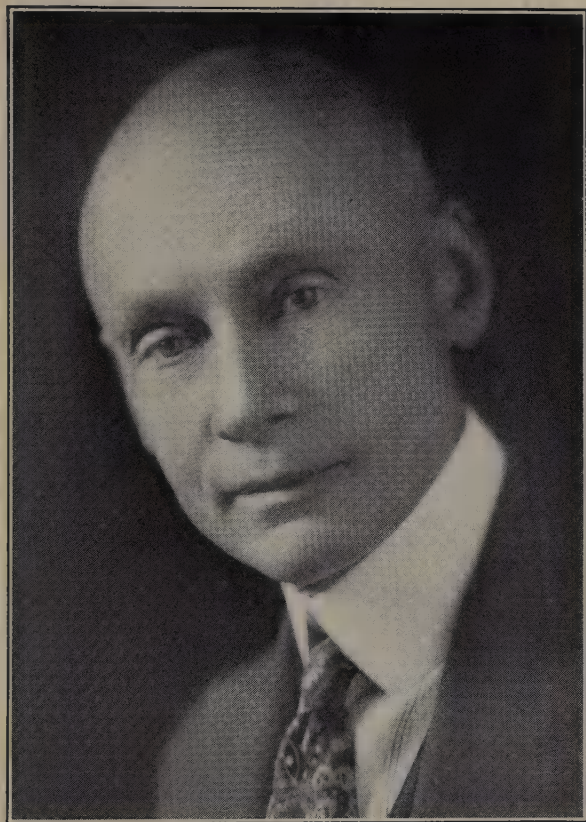
When the celebration of the Diamond Jubilee of the First Presbyterian Church was planned, it was decided to make such necessary improvements in the church plant as would enable the church most effectively to carry on its ministry for the next twenty-five years. A Diamond Jubilee Fund was raised, with which improvements have been made and were all completed in time for the Jubilee celebration, June 2 to 9, 1929. Special mention should be made of and gratitude expressed to Mr. F. Manson White, a member of this church, who as architect designed and supervised the improvements in our church building.

Improvements of the Church Auditorium

1. Installation of a Four-manual Moller Pipe Organ, 4418 Pipes.
2. Remodelling of the organ loft with tracery dome and rood screen.
3. New Argyle-Wilton carpet for the entire church.
4. Velour cushions for the pews.
5. Redecoration of the walls and cleaning the woodwork.
6. Varnishing the pews.
7. New light fixtures for the vestibules.
8. New hymnals, "Hymns of the Christian Life."
9. Copper roof for the spire with decorative band and finial.

Improvements in the Church House

1. New floor built on the balcony level of the Sunday School Auditorium furnishing new Assembly Hall with classrooms.
2. Fully equipped stage in Assembly Hall.
3. Velour curtains for all classrooms on the first and second floors.
4. Linoleum on second floor.
5. Calsomining of the walls.
6. Two pianos for the Sunday School.
7. New hymnals for the Sunday School, "Hymns of American Youth."
8. New exit for dining-room.
9. New ventilating system for the dining-room.
10. New fixtures for the dining-room.



EDGAR E. COURSEN
Organist Since 1890.

Specifications of the
FOUR MANUAL PIPE ORGAN
 BUILT FOR THE
FIRST PRESBYTERIAN CHURCH
 Portland, Oregon

BY THE
M. P. MOLLER CO.
 Hagerstown, Maryland

MANUALS: Compass CC to C4, 61 Notes.

PEDALS: Compass CCC to G, 32 Notes.

ACTION: Electro-Pneumatic.

REGISTRATION: Controlled by ivory knobs on 45-degree vertical stop jambs.

Entire organ except stops 1 and 2, under expression.

Organ operated by 15 H. P. motor.

GREAT ORGAN

(On 5" wind, excepting stops 4 and 14, on 8" wind)

1	16'	Double Diapason, metal.....	85 Pipes
2	8'	Diapason—First, metal.....	73 "
3	8'	Diapason—Second, metal.....	73 "
4	8'	Gross Flute, wood.....	73 "
5	8'	Melodia, wood.....	73 "
6	8'	Erzähler, metal.....	73 "
7	8'	Erzähler Celeste, metal.....	61 "
8	4'	Flute Harmonic, metal.....	73 "
9	4'	Octave—First, metal.....	73 "
10	4'	Octave—Second, from No. 1, metal.....	73 Notes
11	2'	Super Octave, metal.....	61 Pipes
12	2-2/3'	Twelfth, metal.....	61 "
13	IV Rks.	Mixture, metal.....	244 "
14	8'	Tromba, reed.....	73 "
15	4'	Clarion, from No. 14, reed.....	61 Notes
16		Chimes.....	25 Tubes
		Tremulant	

SWELL ORGAN

(On 5" wind, excepting stop 33, on 8" wind)

17	16'	Bourdon unit, wood.....	101 Pipes
18	8'	Diapason, metal.....	85 "

19	8'	Clarabella, wood	73	"
20	8'	Gedeckt, wood	73	"
21	8'	Salicional, metal	73	"
22	8'	Voix Celeste, metal	61	"
23	8'	Viol d'Orchestre, metal	73	"
24	8'	Viol Celeste, metal	61	"
25	8'	Dolce, metal	73	"
26	4'	Violina, metal	73	"
27	4'	Flauto Dolce, from No. 17, wood and metal	73	Notes
28	2-2/3'	Flute Quinte, from No. 17, wood and metal	61	"
29	2'	Flautino, from No. 17, wood and metal	61	"
30	1'	Fife, from No. 17, wood and metal	61	"
31	4'	Principal, metal	73	Pipes
32	IV Rks.	Dolce Cornet, 12-15-17-19, metal	244	"
33	16'	Double Trumpet, unit, reed	85	"
34	8'	Trumpet, from No. 33, reed	73	Notes
35	8'	Cornopean, reed	73	Pipes
36	4'	Clarion, from No. 33, reed	61	Notes
37	8'	Oboe, reed	73	Pipes
38	8'	Vox Humana, reed	73	Pipes
39	8'	Harp Celeste	49	Bars
40	4'	Harp Celeste	49	Notes
41		Chimes	25	Notes
		Tremulant		

NOTE: Vox Humana is placed on separate chest, enclosed in special box, and has separate Tremulant.

CHOIR ORGAN

(On 5" wind)

42	16'	Dulciana, metal	97	Pipes
43	8'	English Diapason, metal	73	"
44	8'	Concert Flute, wood	73	"
45	8'	Flute Celeste, wood	61	"
46	8'	Dulciana, from No. 42	73	Notes
47	8'	Unda Maris, metal	61	Pipes
48	8'	Quintadena, metal	73	"
49	4'	Dulcet, from No. 42	61	Notes
50	4'	Flute d'Amour, wood and metal	73	Pipes
51	2'	Flageolet, metal	61	"
52	2-2/3'	Dulciana, from No. 42	61	Notes
53	2'	Dulciana, from No. 42	61	"
54	1'	Dulciana, from No. 42	61	"
55	III Rks.	Mixture	219	Pipes

56	8'	English Horn, reed	73	"
57	8'	Clarinet, reed	73	"
58	8'	Harp Celeste	49	Notes
59	4'	Harp Celeste	49	"
		Tremulant		

SOLO ORGAN

(On 12" wind)

60	8'	Stentorphone, metal	73	Pipes
61	8'	Tibia Clausa, wood	73	"
62	8'	Gross Gamba, metal	73	"
63	8'	Gross Gamba Celeste, metal	61	"
64	4'	Suabe Flute, wood and metal	73	"
65	16'	Tuba Profunda, unit, reed	85	"
66	8'	Tuba Sonora, from No. 65	61	Notes
67	8'	Tuba Mirabilis, reed	73	Pipes
68	8'	French Horn, large, reed	73	"
69	8'	French Trumpet	73	"
70	8'	Orchestral Oboe, reed	73	"
71	4'	Tuba Clarion, from No. 65, reed	73	Notes
72		Chimes	25	"
		Tremulant		

PEDAL ORGAN

73	32'	Diapason Resultant, from 74 and 76, wood	32	Notes
74	16'	Diapason—Large, wood	44	Pipes
75	16'	Second Diapason, from No. 1, metal	32	Notes
76	16'	Bourdon—First, wood	44	Pipes
77	16'	Bourdon — Second, from No. 61, wood	12	Pipes
			20	Notes
78	16'	Lieblich Gedeckt, from 17, wood	32	"
79	16'	Dulciana, from 42, metal	32	"
80	8'	Major Flute, from 74, wood	32	"
81	8'	Gedeckt, from 76, wood	32	"
82	8'	Still Gedeckt, from 17, wood	32	"
83	8'	Cello, from 62, metal	32	"
84	4'	Flute, from 17, wood	32	"
85	16'	Trombone—Large scale, reed	32	Pipes
86	16'	Tuba, from 65, reed	32	Notes
87	8'	Tromba, from 14, reed	32	"
88	16'	Double Trumpet, from 33, reed	32	"
89	4'	Clarion, from 14, reed	32	"
90	32'	Double Trumpet, from 33, reed	12	Pipes
			20	Notes
91		Chimes	25	"

COUPLERS

92	Great 4'
93	Great Unison Off
94	Swell to Great 4'
95	Swell to Great
96	Swell to Great 16'
97	Choir to Great 4'
98	Choir to Great
99	Choir to Great 16'
100	Solo to Great 4'
101	Solo to Great
102	Solo to Great 16'
103	Swell 4'
104	Swell 16'
105	Swell Unison Off
106	Choir 4'
107	Choir 16'
108	Choir Unison Off
109	Swell to Choir 4'
110	Swell to Choir
111	Swell to Choir 16'
112	Solo to Choir 4'
113	Solo to Choir
114	Solo to Choir 16'
115	Solo 4'
116	Solo 16'
117	Solo Unison Off
118	Great to Pedal 8'
119	Great to Pedal 4'
120	Swell to Pedal
121	Choir to Pedal
122	Swell to Pedal 4'
123	Solo to Pedal
	Great 16'

ADJUSTABLE COMBINATIONS

(Operated by pistons placed under respective manuals)

(Adjustable at keyboard and visibly affecting stop keys)

Pistons No. 1-2-3-4-5-6	Affecting Great Organ
Pistons No. 1-2-3-4-5-6	Affecting Swell Organ
Pistons No. 1-2-3-4-5-6	Affecting Choir Organ
Pistons No. 1-2-3-4-5-6	Affecting Pedal Organ
Pistons No. 1-2-3-4-5-6-7-8	Affecting Full Organ
Pistons No. 1-2-3-4-5-6	Affecting Solo Organ
Corresponding Pedal to Manual Pistons.	
Sforzando Piston.	

PEDAL MOVEMENTS

- 124 Balanced Great Expression Pedal
- 125 Balanced Swell Expression Pedal
- 126 Balanced Choir Expression Pedal
- 127 Balanced Solo Expression Pedal
- 128 Balanced Crescendo and Diminuendo Pedal

TOE PISTONS

- 129 Great to Pedal Reversible
- 130 Swell to Great Reversible
- 131 Sforzando Reversible
- 132 Six Pedal Combination Pistons marked "XX".

ACCESSORIES

- 133 Crescendo Indicator
- 134 Sforzando Indicator
- 135 On and Off Pistons uniting all expression shades
to swell pedal.

SUMMARY

- 57 Speaking Stops
- 4418 Pipes
- 25 Tubes
- 49 Bars
- 91 Total Stops including borrows.

CHURCH STAFF

Minister.....	Rev. Harold Leonard Bowman, D. D.
Minister at Men's Resort.....	Rev. Levi Johnson
Director of Church Activities.....	Mr. L. P. Putnam
Assistant to Minister.....	Mrs. Leslie L. Boyd
Minister's Secretary.....	Miss Abbie Barbo
Church Secretary.....	Miss Dorothy Andrews
Church Treasurer.....	Mr. J. H. Sidey
Custodian.....	Mr. H. B. Burrows

CHURCH OFFICERS

ELDERS

D. W. Briggs	Donald O. Nelson
E. M. Burns	Dr. A. S. Nichols
H. P. Coffin	H. M. Nisbet
F. E. Cooper	A. S. Pattullo
A. B. Cutler	N. G. Pike
L. M. Harper	F. T. Richards
Wilfrid P. Jones	J. J. Ross
Frank A. Kenny	F. R. Schanck
W. M. Ladd	Frank L. Shull
Fletcher Linn	Dr. Frank M. Taylor
R. S. McKibbin	B. A. Thaxter
Miller Murdock	C. N. Wonacott
C. C. Murton	Dr. Guy A. Woods

TRUSTEES

Earl C. Bronaugh	R. S. Ireland
R. H. Crozier	C. W. King
A. B. Cutler	Geo. Lawrence
Chas. F. Wright	

DEACONS

F. B. Bartholomew	David F. McCurrach
L. D. Bosley	Lorne L. Miller
J. E. Bronaugh	Dr. Harold B. Myers
James F. Cobb, Jr.	E. A. Nicholas
Dr. Ira Gaston	R. R. Poppleton
Fred P. Gram	W. R. Scott
W. F. Krumbein	P. H. Stevenson

E. T. Sturgeon

WOMAN'S MISSIONARY SOCIETY

President—Mrs. J. Hunter Wells.

First Vice-President—Mrs. Wallace McCamant.

Second Vice-President—Mrs. F. R. Schanck.

Third Vice-President—Mrs. R. F. Hynd.

Secretary—Mrs. George N. Woodley.

Treasurer—Mrs. F. A. Kenny.

Secretary of Literature—Mrs. Emil Martin.

Secretary of Missionary Education—Miss Stella Phelps.

Young People's Counselor—Mrs. L. P. Putnam.

Secretary for National Missions and Overseas Hospital Sewing—Mrs. Geo. C. Carter.

Missionary Correspondent—Mrs. D. A. Knowlton.

WOMAN'S ASSOCIATION

President—Mrs. H. F. Johnson.

First Vice-President—Mrs. L. M. Harper.

Second Vice-President—Mrs. F. B. Bartholomew.

Recording Secretary—Mrs. L. B. Stanford.

Treasurer—Miss Cornelia Lamberson.

Auditor—Mrs. Gordon Dudley.

CIRCLE LEADERS

Circles A and B, Mrs. Harold B. Myers.

Circle C, Mrs. Gustavus Brigger.

Circles D, F and I, Miss Laura Barnes and Miss
Joanna Hislop.

Circle E, Mrs. Stuart H. Sheldon.

Circles G and H, Mrs. C. A. Gilchrist.

Circle J, Mrs. David Muir.

Circle K, Mrs. E. M. Burns.

Circle L, Mrs. Henry Waller.

Circle M, Mrs. Hugh B. Dorman.

Circle N, Mrs. R. F. Hynd.

Circle O, Mrs. B. K. Clear.

Circle P, Mrs. Emil W. Martin.

Circle Q, Mrs. C. W. Hopkins and Mrs. M. D.
Robinson.

Circle S, Mrs. John C. Stevens.

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President—Mr. E. T. Sturgeon.

Vice-President—Mr. George E. Hall.

Vice-President—Mr. W. L. Verry.

Secretary-Treasurer—Mr. W. F. Krumbein.

WORLD SERVICE CLUB

President—Miss Mary C. Campbell.

Vice-President—Mr. Lloyd Wilcox.

Secretary—Miss Elizabeth Geijsbeck.

Treasurer—Miss Grace Burton.

SAN GRAEL CHRISTIAN ENDEAVOR SOCIETY

President—Gordon Taylor.

Vice-President—Maysel Winn.

Secretary—Muriel Payne.

Treasurer—Horace Kerr.

Pianist—Florence Hurtig.

Historian—Irene Johnston.

Elder—R. S. McKibbin.

Community Sewing School—Mrs. Lloyd Wilcox,
Superintendent.

Boy Scouts—Ben Martin, Scoutmaster.

Girl Scouts—Mrs. R. R. Poppleton, Captain.

Sunday Morning Nursery—Miss M. E. Windel,
R. N.

OFFICERS OF THE CHURCH SCHOOL OF THE FIRST PRESBYTERIAN CHURCH

General Superintendent: L. P. Putnam.

Assistant General Superintendent: Ellton Shaw.

Young People's Counsellor of the Woman's Mis-
sionary Society:

General: Mrs. L. P. Putnam.

Senior Department: Mrs. H. L. Bowman.

Intermediate Department: Mrs. L. P. Putnam.

Junior Department: Miss Stella Phelps.

Librarian: Mrs. Sophia Barr.

General Secretarial Force: L. B. Kinne, Secretary.

Assistants: R. N. Parks.

E. C. Protzman.

William Hall.

Enrollment Secretary: B. A. O'Mealy.
Attendance Secretary: Mrs. Grace Carter.
Absentee Secretary: Miss Helen Bennett.

ORGANIZED DEPARTMENTS

Cradle Roll: Miss Lenore Klosterman.

Beginners' Department:

Superintendent: Miss Miriam Ewing.

Secretary: Miss Vestamae Townsend.

Primary Department:

Superintendent: Miss Kate Protzman.

Secretary: Miss Helen Griesel.

Junior Department:

Superintendent: Miss Mary Hedrick.

Secretary: Miss Edith MacLaren.

Intermediate Department:

Superintendent: Dr. Guy A. Woods.

Secretary: Miss Mary C. Campbell.

Senior Department:

Superintendent: L. P. Putnam.

President of Cabinet: Merwin Houghton.

Girls' Adviser: Mrs. Leslie L. Boyd.

Young People's Department:

Triple S. Class:

Leader: Miss Abbie Barbo.

President: Miss Vera Van Schoonhoven.

Vesper Class:

Leader: Dr. A. L. Ford Warren.

Stewardship Education: Mrs. Forrest Fisher.

Adult Department:

Bible Class:

Leader: Levi Johnson.

President: C. H. Labbe.

ACTIVITIES OF THE FIRST PRESBYTERIAN CHURCH—1929

Activities are means both of service and expression of inner faith and religious experience. The First Presbyterian Church has a wide range of activities which express the devotion of the church and the belief in the value of the Christian gospel to individuals and society.

Recently a published analysis of twenty-six of the large churches of the country listed the various activities in which these various churches were engaged. Comparing our church with these it was discovered that the First Presbyterian Church is carrying on, with three or four exceptions, practically all of the activities which were carried on in any or all of these great churches. Our work is far reaching, a practical and fruitful expression of our belief and the value of the Christian gospel to both man and society.

FOR ALL:

Sunday Morning Worship, 11:00 A.M.

Sunday Evening Worship, 7:45 P.M.

Mid-Week Service, Thursdays, 7:45 P.M.

Church Night Fellowship Dinners and Classes,
Thursdays, 6:00.

World Service Group Meetings, monthly on Second Friday, 6:15 P.M.

Circulating Library of recent books on religious education and devotional life.

Opportunities for service for all who desire to help.

FOR MEN:

Men's Service Club Meetings, Second Monday monthly, 6:15 P.M.

Drop-in Luncheon, Wednesdays, Nortonia Hotel, 12:00 to 1 P.M.

Adult Bible Class, Sundays, 9:45 A.M.

Young Men's Class, Sundays, 9:45 A.M.

Social, educational, religious and relief work at the Men's Resort.

FOR WOMEN:

Woman's Missionary Society Meetings, Second Tuesday, 2:30 P.M.

Woman's Association Meetings, Fridays, 10:00 A.M. all day.

Adult Bible Class, Sundays, 9:45 A.M.

Circles in various parts of the city, monthly neighborhood meetings on first Tuesday.

Home Department reaches 250 homes.

Opportunities to help in activities for children and young people.

FOR YOUNG PEOPLE:

San Grael C. E. Society, Sundays, 6:30 P.M., for men and women.

Triple S. Bible Class, Sundays, 9:45 A.M., for women.

Warren Vesper Class, Sundays, 4 P. M., for men and women.

Basketball teams for men, Inter-Church League.

Dramatics and Pageantry for men and women.

Young Men's Fellowship—evening ushering.

FOR HIGH SCHOOL AGE:

Senior Department, organized under direction of the Cabinet, composed of 12 representatives.

Sunday Assembly for worship, 9:45 A.M.

Sunday Classes for boys and for girls following assembly.

High School Girl Scout Troop 34, Fridays, 3:30 P.M.

Comrade Basketball Teams, Inter-Church League.

Christian Endeavor Meetings, Sundays, 6:30 P.M., planned by Cabinet.

Delegation to Young People's Summer Conference at Hillockburn, the Oregon Older Girls' Conference, the Older Boys' Conference, and Christian Endeavor Conventions.

Recreational Features: Plays, pageants, parties, dinners and trips.

Pastor's Communicant Class before Easter.

INTERMEDIATE AGE, 12 to 15:

Sunday Assembly for worship, 9:45 A.M.

Classes for boys and for girls following assembly.

Boy Scout Troop 123 meets Tuesdays, 7:00 P.M.

Hillockburn Summer Camp for boys and for girls in June and July respectively.

Pastor's Communicant Class before Easter.

Girl Scout Troops 20, 33, meet Saturdays, 10:00 A.M.

Community Sewing School meets Saturdays, 2:00 P.M.

Recreational Features: Parties, trips, plays and pageants.

JUNIOR AGE, 9 to 12:

Children's Sermon, 11:00 A.M.

Junior Church, 11:15 A.M.

Sunday Assembly for worship, 9:45 A. M.

Classes for boys and for girls following assembly.
Sewing School, Girl Scouts, and Summer Camps
as indicated above.

Recreational Features: Parties, plays, pageants and trips.

Pastor's Communicant Class before Easter.

YOUNG CHILDREN:

Primary Department meets Sundays, 9:45 A.M.

Beginners' Department meets Sundays, 9:45 A.M.

Cradle Roll.

Nursery for small children during Morning Service, 10:30 A.M.

THE WORLD-WIDE MINISTRY:

The Men's Resort, 4th and Burnside Streets.

A Mission; social and educational center for men of North Portland.

Marshall Street Community Work, 16th and Marshall Streets, Church, Sunday School and social service activities.

Hillockburn:

A mountain resort for rebuilding men during winter; for conferences, retreats and camps for young people, boys and girls, during the summer.

National Missions:

"A. L. Lindsley," Alaska Mission Boat.

Miss Anna Falls, Albuquerque, N.M.

Miss Mary J. Donnelly, Ferron, Utah.

Miss Rachel A. Woolley, Asheville, N. C.

Miss Jeanette Dupuis, Ganado, Ariz.

Foreign Missions:

Rev. and Mrs. W. T. Allison, Philippine Islands.

Mrs. E. R. Millican, Ningpo, China.

Miss Minnie Taylor, Mexico City.

Miss Helen Clarke, Resht, Persia.

Miss Marie Rustin, R.N., China.

Miss Virginia Mackenzie, Japan.

Mrs. F. W. Neal, Cameroun, Africa.

Cooperation with Other Churches:

The Portland Presbytery.

Albany College.

American Bible Society.

Board of Christian Education.

San Francisco Theological Seminary.

Student Pastors of Oregon State Schools.

The Portland Council of Churches and Federal Council of Churches.

Week-Day Schools of Christian Education for Public School Children.

1854-1929

A Pioneer Church

Part III.

THE FUTURE

The Next Twenty-five Years

Prepared by the Committee on the
Future Task of the Church,
Francis R. Schanck,
Chairman.

"We pledge our all beyond recall!"

THE FUTURE TASK OF THE CHURCH

"No Church Can Long Subsist Upon Its Reputation or Its Past History. It Must Continually Be Making New History."

The future of the American city church has been given intensive study by many earnest Christian leaders. After such a comprehensive study made in St. Louis a voluminous report contained this suggestive statement: "The city church has an extra hazardous calling." On the other hand, Josiah Strong has said, "He does most to Christianize America who does most to Christianize her cities." Thus both the difficulty and the urgency of the problem are recognized.

The committee on the future task of the church appointed by the Jubilee Commission has earnestly and prayerfully studied this matter. Advice has been sought from all the regular organizations of the church. Helpful suggestions have been received and it is hoped that out of this study beneficial developments may come. Magnitude and complication mark the problem of the city church, but in its very difficulty there is an exhilaration which this committee has felt—an aspiration born of our confidence in divine strength and guidance for religious activity.

Fundamentally, the future work of our church is the same as that of all Christian churches, either past, present or future—the evangelistic task, of winning men and women to the mastery of Jesus Christ.

If individual lives are not increasingly marked by the spirit of our Master, and if the community is not more and more fully dominated by the principles which He has given us, then the church is failing to accomplish its task. This is the perennial mission of the church. However, the most effective methods of winning men for the Christian life change with changing conditions in the living church; the pioneer church will always seek to adapt itself to those conditions in order to win men for the Christian life and deepen the religious experience of those who make up its membership.

Changes During the Past Twenty-five Years

As First Church has celebrated its fiftieth anniversary, and is now celebrating its seventy-fifth anniversary, so doubtless even greater emphasis will be placed upon its centenary. For this reason, it has been assumed that this study of our future task should be limited to the next twenty-five years. Before that period has expired, wiser counsel, we trust, will be available; also changing environments and conditions may render obsolete whatever useful suggestions are embodied in this study. Assuming therefore that we may be justified in taking the "long look" of twenty-five years, let us refresh our memory and gain the proper perspective by recalling the conditions of twenty-five years ago and compare these with the present, especially as this may have a bearing on our church life.

In 1904, Portland had about 130,000 inhabitants; now probably 350,000. A similar rate of

growth will mean approximately one million by 1954. Even if only the same number, although not the same percentage of people, is added as came here between 1904 and the present time, the result will be nearly 600,000. Obviously we must expect even greater modification in our environment than has occurred recently. General education has greatly increased. For instance, there were only 901 pupils registered in Portland High Schools in 1904, while this year there are 14,418, an increase six times greater than the increase in population. In 1904 there were thirteen automobiles here in Portland, while now there are about 90,000. Airplanes were unknown. There were no moving pictures, and radio was yet to be invented. The influence of these things is incalculable, especially upon the generation which has matured since their advent. Our church must be able to adapt itself to these changed conditions.

The First Presbyterian Church has always been zealous in missionary enterprises, both world-wide and also in its local field. Prior to 1904 it had assisted in the organization of a number of Presbyterian churches in various parts of the present city of Portland. Some of these are now approaching ours in size and activities. The immediate surroundings of our church have made a complete transformation within less than the twenty-five-year period. The homes which formerly clustered around its towering spire have all disappeared and in their places are stores and garages, hotels and apartment houses, and other phases of "down-town" city life. Within a circle one mile in diameter, with our

church as the center, there now reside more than 18,000 people, but less than 150 are members of our church. Twenty-five years ago we had 1035 members as compared to our present membership of 2802. The church had a pastor and an assistant pastor. The Men's Resort had been in operation a number of years and a minister was in charge of its beneficial services.

I.

The Problem and Challenge of a Large Membership

What seems the first task of our church comes as a result of our very success and large growth. Our membership for a number of years has placed us among the ten largest Presbyterian churches in the United States. With 2800 members we must put forth continuous and intelligent effort to make all feel that they are in a church home; to discover the capacity and willingness of each to do his task; to arrange proper and helpful channels for the activities of all, and to co-ordinate and guide this whole large group into deeper Christian experience and wider Christian service. Nearly all suggestions which your committee has received for the future task of our church have involved, in one form or another, the problems of our large and somewhat cosmopolitan membership.

Acquaintance Through Publicity

One great problem is that of acquaintance with the church activities and its membership. Informa-

tion as to what each of us or what our church may be doing is not readily distributed and we do not have the complete knowledge of each other that makes for the most pleasant and cordial fellowship. It is suggested that an enlarged bulletin with news features or a church paper of some sort will help supply this want. Many churches much smaller than ours have profited by such a publication. This is a means for fuller recital of the accomplishments of all of our forty organizations than the notices in the present bulletin. The activities and difficulties of our missionaries may be broadly disseminated. The little personal news notes of our constantly shifting church community will be read with interest. The problems and plans which may be under consideration will be spread before those who may be able and willing to assist and in innumerable ways such a paper would be useful. We recommend that a commission be appointed, including representatives of all of our principal organizations, to study this subject in greater detail, and prepare definite plans for a church paper, and submit these to our officers for their consideration and adoption.

Recognition of Service

Another means of profiting by our large membership is in making records of all the social betterment, civic, philanthropic, as well as religious enterprises in which our membership is engaged. The public recognition of this volunteer service is usually stimulating and helpful to those who are unselfish

and loyally engaged in such work. It may also sometimes be an explanation to others of why certain members may not seem to be as fully occupied with our church duties as are others. Our young people may be inspired to church loyalty by knowing how broad a field of usefulness is filled by church members and Christian leaders. Those outside the church may realize, too, how much the community owes to religion. The publication of a paper would provide means of making a permanent record of the items here suggested, but its preparation and continuation should be by a separate group and need not be dependent upon the issuing of a periodical.

"A Seeking Pastor"

As has been previously noted, the staff of our church has not materially expanded, while we have practically trebled in membership. It is obvious, therefore, that the pastor and his present assistants can make only the slightest impression on the problem of knowing each new and even old member; helping each one to find his particular niche, advising those in difficulty and comforting those in distress. Your committee recommends, therefore, that serious consideration be given to the suggestion that a suitable man be secured to meet this need. The name "Seeking Pastor" has been given to this sort of ministry and covers, in its two words, the thought suggested.

A Choral Director

One means of helping solve the problems incident

to a large membership may be by broadening the musical interest. With our new wonderful organ, we naturally anticipate stimulated and improved congregational singing. To make the widest possible use of our singing abilities and make music as definite and helpful a part of the worship of God as it should be, will require the services of some highly trained, deeply religious, inspiring choral director. We recommend that efforts be made to secure such a man.

The thought of your committee is that, with such a director as has developed the musical talent of a few other churches of the country, our church would benefit in many ways. Young people's chorus, men's glee club, mixed chorus choirs and other volunteer singing groups would be built up. These would help in bringing together our own membership of similar tastes, would attract new people to our church, would furnish an outlet for the religious expression of the musically inclined, and would add to the pleasure of the whole congregation. Only the highest type of musical director could satisfy these conditions, but there are such. In time it is even probable that volunteer singing might satisfy all our requirements, although considerable experience with the suggested plan would be necessary before this could be determined.

Each to His Task

For the task imposed by our great numbers, as in all other phases of our future task, the best solution is found in participation by all of our members in a

definite and conscientious endeavor to greet people attending our services, visit the new and old members residing in each one's neighborhood, and in other ways give and receive the pleasure of friendly contact.

In the language of the City Missions Committee appointed by the Northern Baptist convention in its section on Down-town Churches—"Nothing can take the place of personal, first-hand ministry to folks in the downtown situation. Only those men and women who, by personal contact and sympathetic insight, give themselves in brotherly cooperation and help, can become fishers of men in the downtown areas of our great cities. For that reason the pastor and paid staff, no matter how efficient or how large, can never do away with the need of volunteer helpers and leaders, heading up the various groups of boys and girls, visiting in the interests of fellowship and good-will, enlisting others in the activities program, spending time in preparation for their tasks, giving time to summer camp leadership, hospital visitation and charity institutions, inspired by vital Christian motives, so binding the whole church body together in a vital, sympathetic, Christian fellowship in which none are overlooked, ignored, or forgotten. Nothing can take the place of consecrated personality."

II.

The Task at the Door

Our second task seems concerned with our recognition of and responsibility for a definite local field.

Apparently we should consider our special parish as being the territory on the West Side of the Willamette River. However, the shifting in population from the west side to the east side of the Willamette River in Portland makes it questionable whether, even with a much larger city, there is any probability of establishing another Presbyterian Church on the west side. We may well assume, therefore, that we will continue in the relation to the district we occupy, which has been the situation for a number of years. This field is surely our responsibility. This suggestion does not, of course, involve any restriction as to the source of membership, but we should organize for and plan our future activities so as adequately to cultivate this special field and look to this area as the one in which to center our active work. As indicated previously, there is a population of twenty thousand within easy walking distance of our church and of these only a few more than one hundred are actually members. In 1881 the whole of Portland had approximately this many inhabitants; but our church had 412 members, which is a much larger proportion. This problem of helpfulness to our closest neighbors seems one for immediate solution. Children in this area can readily walk to our Sunday School and many of these obviously are not in a position to afford street-car fare for such a purpose, much less automobile transportation. The hotels, apartments and lodging houses constituting the residences for most of these 20,000 are places where Christian friendliness and

helpfulness are especially needed, and if we are efficiently and conscientiously to be "neighbor" to the people who surround us, we can in this work enable a large proportion of our members to be usefully occupied and to become better acquainted with each other.

This neighborhood situation is one primarily of reaching the children. Another large church here in Portland has built up enthusiastic interest, by bringing the children into some church contact, and their parents follow. We have now three activities which may attract neighborhood children—the Boy Scouts, the Girl Scouts and the Community Sewing School. All of these should be strengthened and additional plans formulated to make children welcome and bring in those who would otherwise not come under the influence and teaching of the church. In the adjacent blocks is our best opportunity to "visit the sick and the stranger," and be helpful and friendly to those who may be in any sort of want.

Block Pastors

A tentative plan of organization has been worked out by a group of our members who have realized the opportunity our church has in its immediate environment. This plan divides the district in "blocks" or areas of somewhat equal population—each of these to have a "block pastor" who would be responsible for getting acquainted with that particular area and knowing what families might be interested in our church; each "block pastor" to have a

small group of "callers" or "friends" to visit the block, to know of sickness or distress among those without other means of comfort; bring our "neighborliness" to their attention, introduce children to our different activities for them, and be the means our church would have of ministering to those surrounding us.

The details as to how far this suggestion should be adopted and the machinery for carrying on the work, will not be discussed here. Its operation should put at work a large group not now active. Indeed, one suggestion the committee wishes to emphasize is that no additional obligations should be assumed by those faithful workers now carrying the principal burden of our church, but that other members should be given an opportunity to share in our task.

The rapidly developing residential district on the West Side hills is a territory definitely in our parish. Perhaps our future membership will come largely from these homes. This field is of a different character from the more transient population closer to the church and will require other plans and other methods for its proper development. Study and thought should be given to this.

Men's Resort

The widening of Burnside Street will have a far-reaching effect upon the work of the Men's Resort and will probably necessitate a re-location. The session has already arranged for the appointment of a committee to study this situation. We urge its con-

sideration by the entire congregation, in order that the unusually valuable work which has been done in the Men's Resort may be carried forward with increasing effectiveness.

III.

Stewardship

Another future task has to do with more material but nevertheless necessary factors. As we note the changing character of our surroundings and forecast our future conditions, we must consider what the probable financial situation will be. A number of years ago, with a smaller group and with less money required, our church had in its membership a number who were quite wealthy and very liberal in supporting the church. Almost all of these have died and as yet there have come no successors to their generosity. This permits each of us to have a larger share in the financial operations of our church and we may be happy over this opportunity. A fuller appreciation of the obligation that we all have in dedicating both our lives and our substance to the Kingdom of God seems necessary. The Stewardship Movement is one that may well be undertaken as a formal and definite means of raising both our spiritual and material standards. These are necessarily closely related and mutually strengthening. Your committee recommends that some plan along these lines be undertaken. Perhaps the first steps should be educational, especially among our younger people. Surely no Christian is worthy of the name who does

not recognize that "the earth is the Lord's and the fullness thereof."

The Permanent Endowment Fund

It is probable, however, that our future membership will contain even a less proportion of wealthy individuals and our ministrations will be more and more among people to whom we shall give rather than receive. While we are still at least moderately prosperous, we must provide means properly to carry on.

Our endowment fund seems the only feasible way to care for this problem. Many comparatively new churches have made substantial provision for their work in this manner. Fourth Presbyterian Church, Chicago, receives nearly one-fourth of its annual income from its endowment.

The present status of our endowment fund is shown here:

Gifts and Legacies:

Miss Hawkins Estate.....	\$ 1,000
Hannah M. E. Mann Estate....	5,000
Hannah Mason Estate.....	2,725
Elijah C. McDowell Gift.....	500
Florence Toon Shelton Specific Gift	61
Emma Riggs Estate.....	1,000
Mrs. Robert Livingstone Gift..	15,000
	\$25,286.00
Interest to March 31, 1929.....	4,821.16
Total.....	\$30,107.16

All of these funds are invested in approved securities.

Your committee urges that we all keep in mind the possibility of each of us adding at least something to the endowment fund, perhaps as a bequest, and we may also encourage others who may be more generously provided with this world's goods to remember our church in their wills. The legal form for the latter purpose is as follows:

I give and bequeath unto the First Presbyterian Church and Society of the City of Portland, Oregon, the sum of _____
_____dollars, to be held and invested as a part of the permanent endowment fund of said organization, and the income therefrom to be used for such religious and beneficent purposes and objects as the official boards having administration of said fund may determine.

IV.

Educating Our Children

The fourth general idea of our future task has to do with our own children and young people and is basic as far as any progress or even perpetuation of our church is concerned. Naturally the present children will be our future leaders. For some time there has been a reduction in our Sunday School enrollment and this even while the church membership has been increasing.

This decrease in the relative number in our Sunday School is doubtless due in part to our widespread membership, so that many of our own people find it convenient to have their children attend a Sunday School near their homes, even if the adults of the family worship in our church. Ours, too, is no longer a community church. We have several hundred members not residing in Portland and there are factors other than mere indifference which have tended to restrict the attendance of our Sunday School.

However, many thoughtful individuals have given serious consideration to the problem of religious instruction and religious life of our youth. It must be recognized that, with the ever present newspaper, the radio and the moving picture theatres, our children get a thousand impressions from these to one obtained from the church or any spiritual source. The statistics given in the first part of this report as to the proportion of high school students now as compared to those twenty-five years ago, clearly indicate that most of our youth will have studied or read pretty completely all the secular aspects of human knowledge by the time he has left the public schools, that the average adult had a few years ago.

This brings up the question as to whether our church school means and methods have kept pace with the mental and spiritual progress of the times and the children. Apparently not, and if not, then we must seek the real truth and work out the solu-

tion for the welfare of the individual, our homes, our church and our nation. Nothing can be of greater importance.

A Commission on Religious Education

The problem is obviously one with the most far-reaching aspects and will require consecrated, painstaking, intelligent, extended research to get the answer. Your committee earnestly recommends the appointment of a commission to study the whole matter of methods, teachers, curricula, lesson subjects and every phase of Sunday School work. We think this commission should not only include our Director of Activities and several other mature members of the church with experience in such work, but also some trained professional religious children's teacher, such as are employed in the Portland Weekday School of Religion. It should also include a secular school teacher and possibly some individuals not members of any church, such as business or professional men.

This commission should have a reasonable sum of money at its disposal in order to carry on correspondence with others who may be engaged in the same sort of investigation, to prepare questionnaires for children and adults both, study secular and other religious school methods, learn, if possible, why some young people drop out of Sunday School and church and why others become helpful church members.

Investigations as to the number of children joining our church may disclose the fact that more are

becoming church members than ever before. As a whole, there is evidence of real progress in the spiritual life of our country and in the growth and usefulness of our churches. However, this condition should make us all the more anxious to discern and correct, if we may, any shortcomings or errors which cause us to fall below the highest of which we are capable.

All who have had children go through the transition from the environment of Christian home and church influences to public school and college or university, know the serious problem involved. Should not our type and method of teaching and training be such that there will usually be nothing strange or disquieting to our young people when they learn whatever science and art can teach? Let us use the same energy, employ the same research methods and the same scientific spirit to know how best to help the rising generation as we do for material and cultural problems. "That which goes into the first of life goes into all of life."

Surely our chief future task must always be the saving of our own children. We must build up such an efficient and inspiring plan for the Christian instruction of our young people and have this carried on by such consecrated, competent teachers that the results will speak for themselves and that both the children and their parents will feel that our Sunday School is unsurpassed.

Very humbly, but very earnestly, your committee makes these suggestions to the membership of the

church. We urge their consideration and, in so far as they appeal to the judgment of the congregation and its leaders, their adoption. Whether it be by these means or others which wiser judgment may determine, we feel that the First Presbyterian Church has a great future before it and a tremendous power in its membership. We know that there is illimitable power at our disposal in the loving grace of God. We, therefore, look forward to the future with anticipation, rejoicing in its difficulties, confident of its success, grateful that we can share in the building on earth of the Kingdom of God.

HYMN OF THE FIRST PRESBYTERIAN CHURCH

Words by Harold Leonard Bowman

Music by Edgar E. Coursen

- 1 Heroic faith of pioneers,
The strength that stood secure,
The hopes of men who dreamed and dared,
Are thy foundation sure.
O Church of hero heritage,
Their task God bids thee share:
On bleak frontiers through all thy years
To build His kingdom there.
- 2 The city's crowded thoroughfares
Press close and hem thee in
With many lonely Christless lives
Whom God gives thee to win.
O Church of loving hearts and kind,
Let all men's cares be thine;
Thy helpful deeds for human needs
Will prove thy faith divine.
- 3 The last lone soul of all mankind
God's love holds for His own;
Rest not till by that lonely one
Redeeming love is known.
O Church with world-wide vision blest
Let zeal possess thy soul
Till men's desires, like altar fires,
Flame Godward toward their goal.

4 Though many lives join in thy work,
Thou needest every one;
For each must gladly do his share
If thy great task is done.
O Church of praying hearts and true,
To thee our love we bring;
We pledge our all beyond recall
To thee and Christ, our King.

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Portland, Or.

A pioneer church;
the first seventh--

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A pioneer...

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